

Galatians 6

written and compiled by Gary Kukis

Galatians 6:1–18

Bear the Burdens of Others/Final Warning on Circumcision

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Galatians 6 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Galatians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul, in Galatians 6, deals with the interactions of believers, then with the individual responsibilities of believers, and then with circumcision (which is not something that he has fully dealt with already).

Bible Summary: Restore anyone caught in sin. Sow to the Spirit and reap eternal life. Let us not give up doing good. What counts is the new creation.¹

This should be the most extensive examination of Galatians 6 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Acts	Events	Historical Events	Rome
51–54 AD	Acts 16:1–18:23	2 nd Missionary Journey Paul & Silas (2 yrs in Corinth)	Paul wrote 1&2Thessalonians	Claudius (41–54 AD)
54–57 AD	Acts 18:23–19:41	3 rd Missionary Journey (in Ephesus 2 yrs and 3 mo)	Paul wrote 1Corinthians (from Ephesus)	Nero (54–68 AD)

Paul wrote Galatians after he wrote both epistles to the Thessalonians. He was possibly still in Ephesus at that time. One source suggests the date of writing to be A.D. 53–54; another A.D. 55–57 (I would lean toward the earlier date; but one source even suggests A.D. 48³). Galatians is one of Paul's earliest epistles. Paul would be martyred in Rome about A.D. 67.

Quotations:

Outline of Chapter 6:

Preface

Introduction

vv. 1–10

Interactions within the Royal Family of God

vv. 11–18

Paul Closes Out this Epistle, Writing with His Own Hand

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface

Preface

¹ From <https://biblesummary.info/galatians> accessed August 18, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From <https://www.esv.org/resources/esv-global-study-bible/introduction-to-galatians/> accessed August 14, 2022. ESV.org also suggests that Paul *probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem council (Acts 15:1–6)*. Had Paul written this epistle *before* the Jerusalem council, I don't think that he would have agreed to the document which came out of that council. Logically, it makes more sense to me that this is written later.

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Acts 21–28](#)

[Galatians 5](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound
(Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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[Charts, Graphics and Short Doctrines](#)

An Introduction to Galatians 6

Introduction: Galatians 6 is Paul's last set of thoughts to deliver to the Galatians, delivered in such a way to suggest, Paul had a few things to say, a few points to emphasize, along with a *so long, see you later*; without really developing another set of topics. This is not to say that what Paul says can't be generalized. For instance, in vv. 1–10, he talks about the interactions between believers in the Galatian church. In vv. 12–15, Paul talks about circumcision again, but without developing a whole new topic and a whole new approach.

In vv. 1–2, Paul talks about one believer restoring another believer to fellowship. This can be very tricky, so pay attention to the exegesis here and the interpretation, because this can really backfire on you.

In vv. 3–5, Paul deals with a few matters each individual should deal with himself within himself.

Vv. 6–8 talk about the remuneration of a pastor-teacher, but in carefully guarded language. Paul does not just come out and say, "You need to pay those who teach you." His approach is quite subtle.

In vv. 9–10, Paul talks about doing divine good.

With v. 11, Paul points out that the final portion of this letter is written by his own hand—this apparently was to be his signature, so to speak—as a proof of the authenticity of this letter.

Paul, in vv. 12–16, deals with circumcision again. This does make sense, as Paul has not fully addressed circumcision already. He uses the terms circumcision and uncircumcision in chapter 2 primarily as synonyms for Jews and gentiles. He talks about circumcision in the first half of Galatians 5, but not in a real concentrated way. So the bulk of Paul's discussion about circumcision as a practice actually takes place in these 5 verses at the end of chapter 6.

In vv. 17–18, Paul closes out his letter to the Galatians.

A title or one or two sentences which describe Galatians 6.

Titles and/or Brief Descriptions of Galatians 6 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Galatians 6 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Galatians 6

Some of these questions may not make sense unless you have read Galatians 6. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Galatians 6

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We need to know who the people are who populate this chapter.

The Principals of Galatians 6

Characters

Biographical Material

Characters	Biographical Material

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[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Galatians 6

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Galatians 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Galatians 6 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Galatians 6 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Galatians 6 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 1	
Galatians 2	
Galatians 3A	
Galatians 3B	
Galatians 4A	

The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 4B	
Galatians 5A	
Galatians 5B	

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Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie's original translation. I first placed it under the Translations with Many Footnotes, but then moved it to the Expanded Translations. It certainly could be placed in the Nearly Literal translations (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Interactions within the Royal Family of God

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis nearly literal:

Brothers, if even is (perhaps) detected a man in any trespass, you (all), the spiritual ones, keep on restoring such as this in a spirit of humility, looking to yourself [so] not even you might be tempted. One another the burdens you (all) keep on bearing and thus fulfill the Law of the Christ.

Galatians
6:1–2

Brothers [and sisters], if any man is (perhaps) detected (beforehand) in a (potential) trespass, [then] you (all), the spiritual ones, keep on restoring such a one in a spirit of grace orientation, taking heed to yourself not [for] you to be tempted. Keep on bearing one another's burdens and, by this, fulfill the Law of Christ.

Kukis paraphrase

Royal family, if you might come upon any man and determine that he is in a state of sin, then let the spiritual ones help to restore him in the spirit of grace orientation, taking heed to yourself not to be tempted to commit the same sin. By doing this, you will keep on bearing one another's burdens and, by this, fulfill the Law of Christ.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)

Brothers, if even is (perhaps) detected a man in any trespass, you (all), the spiritual ones, keep on restoring such as this in a spirit of humility, looking to yourself [so] not even you might be tempted. One another the burdens you (all) keep on bearing and thus fulfill the Law of the Christ.

Complete Apostles' Bible

Brothers, if a man is overtaken in any trespass, you who are spiritual restore such a person in a spirit of gentleness, looking out for yourself lest you also be tempted.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

	Bear one another's burdens, and thus fulfill the law of Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. My brethren, if one of you should be overtaken in a fault, do ye who are of the Spirit recover him, in a spirit of meekness: and be ye cautious, lest ye also be tempted. And bear ye one another's burdens, that so ye may fulfill the law of the Messiah.
Original Aramaic NT ⁶	My brethren, if any of you should be overtaken by a fault, you who are in The Spirit should restore him in the spirit of humility, and be cautious lest you also be tempted. And bear the burdens of one another, for in this way you fulfill the law of The Messiah.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .
Significant differences:	
English Translations:	I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.
Limited Vocabulary Translations:	
Bible in Basic English	Brothers, if a man is taken in any wrongdoing, you who are of the Spirit will put such a one right in a spirit of love; keeping watch on yourself, for fear that you yourself may be tested. Take on yourselves one another's troubles, and so keep the law of Christ.
Bible in Worldwide English	My brothers, perhaps a man has done something wrong. If so, you who are strong in the Spirit must help him to do the right thing again. Help him in a gentle way. Take care yourself, that you are not tried and will want to do wrong. Help each other in your troubles. In that way you obey Christs law.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, someone in your group might do something wrong. You who are following the Spirit should go to the one who is sinning. Help make that person right again, and do it in a gentle way. But be careful, because you might be tempted to sin too. Help each other with your troubles. When you do this, you are obeying the law of Christ.
God's Word™	Brothers and sisters, if a person gets trapped by wrongdoing, those of you who are spiritual should help that person turn away from doing wrong. Do it in a gentle way. At the same time watch yourself so that you also are not tempted. Help carry each other's burdens. In this way you will follow Christ's teachings.
Good News Bible (TEV)	My friends, if someone is caught in any kind of wrongdoing, those of you who are spiritual should set him right; but you must do it in a gentle way. And keep an eye on yourselves, so that you will not be tempted, too. Help carry one another's burdens, and in this way you will obey the law of Christ.
The Message	.

⁵ From <https://www.thearamaicscriptures.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. My friends, you are spiritual. So if someone is trapped in sin, you should gently lead that person back to the right path. But watch out, and don't be tempted yourself. You obey the law of Christ when you offer each other a helping hand.

The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation My beloved friends, if you see a believer who is overtaken with a fault, may the one who overflows with the Spirit seek to restore him. Win him over with gentle words, *which will open his heart to you* and will keep you from exalting yourself over him. *Love empowers us to* fulfill the law of the Anointed One as we carry each other's troubles.

UnfoldingWord Simplified T. My fellow believers, if you discover that a brother or sister is doing wrong, those of you whom God's Spirit is directing should gently correct that person. Furthermore, as you correct another person, you should be very careful so that you do not sin either. When there are brothers or sisters who have problems, you should help each other. By doing that, you will do what the Messiah commands.

Williams' New Testament⁷ Brothers, if anybody is caught in the very act of doing wrong, you who are spiritual, in the spirit of gentleness, must set him right; each of you continuing to think of yourself, for you may be tempted too. Practice bearing one another's burdens, and in this way carry out the law of Christ.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Brothers, if a person is also taken beforehand in a certain infraction, you, the spiritual *ones*, develop this type of *person* in a spirit of submissiveness, keeping an eye out for yourself that you don't also experience trouble. Haul each other's heavy weights, and in this way you will fill up the Anointed King's law.

Common English Bible .
 Len Gane Paraphrase⁸ Brothers, if someone has been blind sided by a certain wrongdoing, then you who are spiritual restore this one with an attitude of meekness. Consider yourself, lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

A. Campbell's Living Oracles Also, brethren, if a man be surprised into any fault, you, the spiritual men, set such a one right again in the spirit of meekness; taking a view of yourself, lest even you be tempted. Bear one another's burdens, and so fulfill the law of Christ.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Brothers, even if a man should be caught committing a sin, you who are spiritually minded should, in a gentle spirit, help him to recover himself, taking care lest any one of you also should be tempted. Bear one another's burdens, and so carry out the Law of the Christ.

Mostly literal renderings (with some occasional paraphrasing):

⁷ William's New Testament - 1937 by Charles B. Williams.

⁸ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version ⁹	.	My friends, if someone is led astray by sin, you who are spiritual should bring them back with a gentle spirit. Watch out that you don't get tempted too. Carry each other's burdens, for in this way you fulfill the law of Christ.
God's Truth (Tyndale)	.	
International Standard V	.	Help Each Other Brothers, if a person is caught doing something wrong, those of you who are spiritual should restore that person gently. Watch out for yourself so that you are not tempted as well. Practice carrying each other's burdens. In this way you will fulfill the law of the Messiah. [Or Christ].
Lexham Bible	.	Carry One Another's Burdens Brothers, even if a person is caught in some trespass, you <i>who are</i> spiritual restore such a person in a spirit of humility, looking out for yourself, lest you also be tempted. Carry the burdens of one another, and so fulfill the law of Christ.
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT ¹⁰	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep watch over himself, lest he also fall into temptation. Always carry one another's burdens, and so obey the whole of Christ's Law.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹¹	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
exeGesés companion Bible	.	
Hebraic Roots Bible	.	Brothers, if any man among you goes before you in error, you who are in the Spirit restore him by the spirit of gentleness and beware, lest temptation also comes upon

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

	you. And you carry the excess load of one another, and thus complete yourself in the instruction of Messiah.
Holy New Covenant Trans.	Brothers, a person in your called out group might fall into a particular sin. You people who are spiritual should repair such a person with a gentle spirit. But watch yourself! You also might be tempted to sin. Help carry each other's burdens. In this way you truly satisfy the "law" of Christ.
The Scriptures 2009	Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too. Bear one another's burdens, and so complete the Torah of Messiah.
Tree of Life Version	Brothers and sisters, if someone is caught doing something wrong, you who are directed by the Ruach, restore such a person in a spirit of gentleness—looking closely at yourself so you are not tempted also. Bear one another's burdens, and in this way you fulfill the Torah of Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹²	...Brothers if and may be taken (before) Man in something error You* The [Men] Spiritual prepare! the this in spirit [of] humility Watching yourself not and You may be tested [of] one another the weights bear! and so [You*] will occupy the law [of] the christ...
Alpha & Omega Bible Awful Scroll Bible	. Brothers, if- even he of the aspects-of-man -shall be taken-hold-before, from-within some falling-aside, yous who are of the Breath, be outfitting- certainly-of-these - along-down, by-within a breath of mildness, observing yourself, not that you also may be tempted. Be bearing one another's burdens, and the same-as-this, be filling-up the law of the Anointed One.
Concordant Literal Version	Brethren, if a man should be precipitated, also, in some offense, you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried." Bear one another's burdens, and thus fill up the law of Christ."
exeGesés companion Bible	<u>THE MINISTRY OF RESTORATION</u> Brothers, whenever a human is overtaken in backsliding, you who are spiritual, prepare such a one in the spirit of meekness; scoping yourself, lest you also are tested. Bear the burdens of one another and thus fulfil the torah of the Messiah.
Orthodox Jewish Bible	Achim B'Moshiach, if indeed a man is overtaken in some averah, you ones with ruchniyus restore such a one in a spirit of anavah (meekness), watching out for yourself lest also you come under nisayon (temptation). Bear one another's burdens (TEHILLIM 55:23) and thus you will fulfill the Torah of Moshiach.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Brothers, if any one of you is overwhelmed by a [particular] sin, those of you who are spiritually minded should [attempt to] restore such a person [to faithfulness]. But

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

do it in a gentle way, being very careful that you yourself do not become tempted [to get involved in any sin].

Take on yourselves the [spiritual] burdens of one another, for in doing so you will be fulfilling Christ's law [of love, John 13:35].

Benjamin Brodie's trans.¹³

Brethren [members of the royal family], if a man is surprised and overtaken by a particular [any will do as an example] transgression [personal weakness], you who are spiritual [spiritually mature] restore such a person [encourage him to confess his sin] by means of a spirit of genuine humility [grace-orientation, poise, dignity], keeping your eyes on yourself so that you are not also tempted to sin [placing you out of fellowship along with the person you are trying to help].

Keep on bearing patiently one another's burdens [listening to the important issues of other believer's lives], and in this manner you will fulfill the mandate of Christ [to reside in the love complex and function in virtue love].

The Expanded Bible
Jonathan Mitchell NT

.
Brothers (= Fellow believers; = My family)! Even if a person (or: human) may be at some point overtaken (caught; laid hold of before; be surprised) within the effect of some slip or falling to the side (or: the result of some offense, lapse or mistake), you folks – the spiritual ones (the people influenced by the Breath-effect and Attitude) – repeatedly (or: continuously) adjust, mend or repair such a one so as to thoroughly prepare and equip him, within a spirit of gentle friendliness (attitude of meekness; breath of mildness), as you each are constantly keeping a watchful eye on yourself (carefully noting yourself with regard to the goal), and so you folks may not at some point be put to the proof (or: and you, yourself, would not be tried, tested or harassed by some ordeal).

You folks be habitually lifting up and carrying one another's heavy burdens and oppressive matters (grievous weights of and from one another), and thus, you will continuously fulfill [or, with other MSS: In this way, at once fill up and fulfill] Christ's Law (or: the law which is Christ; the law of the Anointing; [other MSS: and in this manner, at once fill up the law of the Christ {the law whose character and source is Christ}]).

Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT¹⁴

Standing on your Own Two Feet-And Helping Others

Brothers and sisters, suppose a person is caught in some kind of offense. You are the spiritual ones: correct the person with a gentle spirit. And watch out for yourself, so that you don't get tempted too.^a

Carry each other's burdens, and in that way you'll fulfill the law of Christ.

^a The implication of this is that if you're harsh and judgmental, and not gentle, you will come under temptation too. Paul seems to be aware of the principle that Jesus taught: "Don't judge, so that you don't get judged" (Matt. 7:1).

Wilbur Pickering's New T.

Practical instructions

Brothers, if a man is actually caught in some wrongdoing,¹ you, the spiritual ones,

¹³ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf>

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

should restore him in a spirit of gentleness, watching out for yourself lest you also be tempted.

Bear one another's heavy burdens, and so fulfill the law of the Christ.

(1) He is ruling out hearsay.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Brothers [and sisters], even if a person shall be overtaken in any transgression, you ^p , the spiritual [ones], be restoring such a one in a spirit of humility, watching out for yourself, lest you also be tempted. Be bearing the burdens of one another, and in this way fill up [or, fig., obey] the law of Christ.
Berean Literal Bible	. considering
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Brothers, even if a man is overtaken in any trespass, you (pl) who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you also be loyalty-tested. Bear (pl) one another's burdens, and in this way you (pl) will fulfill the law of the Anointed.
English Standard Version	.
Far Above All Translation ¹⁵	.
Green's Literal Translation	Brothers, if a man is overtaken in some deviation, you, the spiritual ones, restore such a one in the spirit of meekness, considering yourself, that you not also be tempted. Bear one another's burdens, and so you will fulfill the law of Christ.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Brethren, even if a man should be overtaken in any trespass, you ^o , the spiritual, mend ^o such a one in a spirit of meekness; noting <i>any trespass in</i> yourself, lest you might also be tempted. Bear ^o the burdens of one another and thus fulfill ^o the law of the Christ..
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Bear and Share Burdens Brethren, if (although) a man be overtaken in a fault, you(p) who are spiritual restore such a one in the spirit of meekness, considering yourself(s), lest you(s) also be tempted. Bear you(p) one another's burdens, and so fulfill the law of Christ.
Revised Young's Lit. Trans.	.
A Voice in the Wilderness	.
Updated Bible Version 2.17	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1-2

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

Galatians 6:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
prolambánō (προλαμβάνω) [pronounced prol-am-BAHN-oh]	<i>to do before the time; to take beforehand; to detect; to anticipate, to forestall; to take one by forestalling (him, before he can flee or conceal his crime); to surprise</i>	3 rd person singular, aorist passive subjunctive	Strong's #G4301
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tini (τινί) [pronounced tihn-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	neuter singular, enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
paráptōma (παράπτωμα) [pronounced par-AP-to-mah]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3900

Translation: Brothers [and sisters], if any man is (perhaps) detected (beforehand) in a (potential) trespass,...

Paul addresses some practical concerns here, speaking to the royal family of God. Let's say that someone is detected in a sin. However, let's stop here, on the verb. It is the 3rd person singular, aorist passive subjunctive of prolambánō (προλαμβάνω) [pronounced prol-am-BAHN-oh]. Notice the *pro* at the beginning. This means that this verb is going to be related to *something before*. The means for this verb are, *to do before the time; to take beforehand; to detect; to anticipate, to forestall; to take one by forestalling (him, before he can flee or conceal his crime); to surprise*. The person who is the subject is *a man* (or, a woman). The aorist tense refers to a point in time, the passive voice suggests more that this verb happens to the subject (more than the subject acting upon the verb). The subjunctive mood means that this thing—the trespass, sin or misdeed—is a potential, not a foregone conclusion. Let's think about this verb again—first and foremost, it is something which seems to take place *before* the trespass, sin or misdeed. So, what we are talking about appears to be anticipated or detected beforehand.

Whereas, some translations make it appear that you are following a fellow believer around, stopping him as he sins, and telling him what to do, this is something done by way of anticipation.

So, this does not mean that we are following something around, with or without their permission; but that some one is speaking about things (trespasses or sins) in anticipation of them happening.

Galatians 6:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	masculine plural adjective; nominative case	Strong's #4152
katartizō (καταρτίζω) [pronounced kat-ar-TID-zoh]	<i>complete thoroughly; repair, mend, prepare, restore; adjust, fit, frame, make perfect (-ly); join together</i>	2 nd person plural, present active imperative	Strong's #2675
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
τοιούτος (τοιούτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	masculine singular adjective, accusative case	Strong's #5108
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
prautēs (πραΰτης) [pronounced prah-OO-face]	<i>gentleness (of spirit), mildness of disposition; meekness; humility</i>	feminine singular noun; genitive/ablative case	Strong's #4240

Surprisingly enough, this word occurs only 3x in the New Testament; twice in Galatians (you may recall this as one of the fruits of the Spirit). There is a related adjective, but even that adjective only occurs thrice in the New Testament. There is another related word, Strong's #4235, but it occurs but once in the NT.

Translation: ...[then] you (all), the spiritual ones, keep on restoring such a one in a spirit of grace orientation,...

Now, who are the spiritual ones? These are the believers who are growing spiritually. They are believers who have the sense and insight to recognize where some behaviors may lead.

What these people are to do is the 2nd person plural, present active imperative of *katartizō* (καταρτίζω) [pronounced *kat-ar-TID-zoh*], which means, *complete thoroughly; repair, mend, prepare, restore; adjust, fit, frame, make perfect (-ly); join together*. So, yes, this word can mean *to restore, to repair, to mend*; but it can also mean, *to adjust, to fit, to frame, to join together*. Strong's #2675.

So these more spiritual types are not necessarily following people around, calling out, "Sin on you!" (which, I guess, could be a pretty good game); but it appears to me that they are possibly warning about sins which may take place, but are not necessarily happening.

Remember our context (despite the fact that we find ourselves in a new chapter). Paul has told the Galatians about their freedom that they have. So, just in case the new believer has decided that they are going to go out and raise holy hell, Paul suggests that these more spiritual types might warn them.

"Listen, you are still able to sin; and sin still has all of the devastating effects that we would expect it to. If you head out to this massive drinking party, there is a lot of potential there for misdeeds." The more spiritual ones need to anticipate problems (each local church would be different), and make suggestions about what should be done.

All of this is to be done in a spirit of grace orientation. The believer speaking to the group would not say, "Charley Brown is throwing a drinking party at 10 pm tonite, and I am suggesting that you not go there because that is a place that I would *never* go to."

Galatians 6:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
σκοπέω (σκοπέω) [pronounced <i>skohp-EH-oh</i>]	<i>looking at, observing, contemplating; marking; fixing one's eyes upon, directing one's attention to (any one); looking to, taking heed to yourself</i>	masculine singular, present active participle; nominative case	Strong's #4648
σεαυτόν (σεαυτόν) [pronounced <i>seh-ow-TOM</i>]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
σύ (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
πειράζω (πειράζω) [pronounced <i>pi-RAD-zoh</i>]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	2 nd person singular, aorist passive subjunctive	Strong's #3985

Translation: ...taking heed to yourself not [for] you to be tempted.

And, the mature believer, when speaking about this sin, should be careful not to let himself be tempted by it. Furthermore, when speaking of potential sins, it is also easy to become self-righteous about it. That is also a way that a speaker might find himself been tempted.

Galatians 6:1 **Brothers [and sisters], if any man is (perhaps) detected (beforehand) in a (potential) trespass, [then] you (all), the spiritual ones, keep on restoring such a one in a spirit of grace orientation, taking heed to yourself not [for] you to be tempted.** (Kukis nearly literal translation)

Galatians 6:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	one another, each other, another; reciprocally, mutually	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
bárê (βάρη) [pronounced BAR-ā]	burdens, loads, heavinesses, weights, troubles	neuter plural noun, accusative case	Strong's #922
bastazō (βαστάζω) [pronounced bas-TAD-zoh]	bear, carry, take up, lift [up], also: endure, declare, sustain, receive; uphold, support	2 nd person plural, present active imperative	Strong's #941

Translation: Keep on bearing one another's burdens...

Now, related to this is, believers are to help bear one another's burdens. This can take many forms. There can be a believer in the church who is sick and needs some help or attention (not necessarily by the pastor). Some people will have money problems or other problems that a fellow believer can help with.

Those who deal with substance abuse sometimes need a person (a sponsor) to call when they are in danger of drinking or using.

There are many things found in Scripture which are difficult to do; and a believer is not called by God to do every single there is to do. In fact, this got pretty crazy when pastor-teachers were expected to do essentially everything: marriage counseling, mental health counseling, visit the sick, the infirm and the elderly. Those are things that the pastor-teacher does not need to do. If he is teaching 5 or 50 or 500 believers, then his concentration should be on the preparation of his lessons. Now, those other things may need to be done—so are there any others in the congregation who can see to these things, to help bear the burdens of others?

Galatians 6:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
hoútō (οὕτω) [pronounced HOO-toh]	this one; thus; so, in this manner, in this way; accordingly; therefore	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç].			

Galatians 6:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αναπλήρωō (ἀναπληρώω) [pronounced <i>an-ap-lay-ROH-oh</i>]	<i>fill; fill up; fulfill; make full (a ditch); supply; occupy</i>	2 nd person plural, aorist active imperative	Strong's #378
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
νομος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Χριστος (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...and, by this, fulfill the Law of Christ.

By doing what I have suggested here, is not the believer—the one who is spiritual—is he not fulfilling the Law of Christ (as opposed to following the Law of Moses)?

Galatians 6:2 **Keep on bearing one another's burdens and, by this, fulfill the Law of Christ.** (Kukis nearly literal translation)

Galatians 6:1–2 **Brothers [and sisters], if any man is (perhaps) detected (beforehand) in a (potential) trespass, [then] you (all), the spiritual ones, keep on restoring such a one in a spirit of grace orientation, taking heed to yourself not [for] you to be tempted. Keep on bearing one another's burdens and, by this, fulfill the Law of Christ.** (Kukis nearly literal translation)

Galatians 6:1–2 **Royal family, if you might come upon any man and determine that he is in a state of sin, then let the spiritual ones help to restore him in the spirit of grace orientation, taking heed to yourself not to be tempted to commit the same sin. By doing this, you will keep on bearing one another's burdens and, by this, fulfill the Law of Christ.** (Kukis paraphrase)

For if keeps on thinking one to be someone, nothing he keeps on being; he keeps on deceiving himself. Now the work of him keeps on testing every (man), and then to him alone the boast he will have and not another (of a different kind). For every (man) to his own a burden he will bear.

Galatians
6:3–5

For if one keeps on thinking [that he] is someone, he keeps on being nothing [or, *able to do nothing*]. He keeps on deceiving himself. Now let each one keep on testing his work and then he will have to himself alone a boasting and not in another (of a different kind). For every man will bear his own burden.

For if anyone keeps thinking that he is someone of note, listen, he keeps on being a nobody. He deceives himself in his own arrogance. Let each person keep on testing the quality of his work, and if it is of a divine nature, then he will have a reason to boast in himself as opposed to boasting in someone else. For every man must bear his own burden and live his own life as unto the Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For if keeps on thinking one to be someone, nothing he keeps on being; he keeps on deceiving himself. Now the work of him keeps on testing every (man), and then to him alone the boast he will have and not another (of a different kind). For every (man) to his own a burden he will bear.
Complete Apostles Bible	For if anyone thinks that he is something, when he is nothing, he deceives himself. But let each person examine his own work, and then he will have boasting in himself alone, and not in the other. For each one shall bear his own load.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself. But let every one prove his own work: and so he shall have glory in himself only and not in another. For every one shall bear his own burden.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For if any one thinketh himself to be something, when he is not, he deceiveth himself. But let a man examine his own conduct; and then his glorying will be within himself, and not in others. For every man must take up his own load.
Original Aramaic NT	For if a man thinks he is something when he is not, he deceives himself. But a man should prove his work and then he will have pride in himself and not in others. For every person will carry his own luggage.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if a man has an idea that he is something when he is nothing, he is tricked by himself.
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But let every man make test of his work, and then will his cause for glory be in himself only, and not in his neighbour.

Because every man is responsible for his part of the work.

Bible in Worldwide English

A man who thinks that he is an important person when he is not, that man fools himself.

Let every man test his own work. Then he will be proud of his own work. He will not be proud because he thinks his own work is better than someone elses work.

Each man must carry his own load.

Easy English

Easy-to-Read Version–2008

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If you think you are too important to do this, you are only fooling yourself. Don't compare yourself with others. Just look at your own work to see if you have done anything to be proud of. You must each accept the responsibilities that are yours. So if any one of you thinks you're important when you're really not, you're only fooling yourself. Each of you must examine your own actions. Then you can be proud of your own accomplishments without comparing yourself to others. Assume your own responsibility.

God's Word™

Good News Bible (TEV)

If you think you are something when you really are nothing, you are only deceiving yourself. You should each judge your own conduct. If it is good, then you can be proud of what you yourself have done, without having to compare it with what someone else has done. For each of you have to carry your own load.

The Message

NIRV

New Life Version

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

If you think you are better than others, when you really aren't, you are wrong. Do your own work well, and then you will have something to be proud of. But don't compare yourself with others. We each must carry our own load.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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. If you think you are too important to stoop down to help another, you are living in deception. Let everyone be devoted to fulfill the work God has given them to do with excellence, and their joy will be in doing what's right and being themselves, and not in being affirmed by others. Every believer is ultimately responsible for his or her own conscience.

UnfoldingWord Simplified T.

I say this because people who think more highly of themselves than they should merely fool themselves. Instead, each of you should constantly test and decide if you can approve what you yourself are doing and thinking. You can be proud because what you yourself have done is good, and not because what you have done is better than what anyone else has done. I say this because you must each perform your own individual tasks.

Williams' New Testament

For if anybody thinks he is somebody when really he is nobody, he deceives himself. Everyone should test his own work until it stands the test, and then he will have ground for boasting with reference to himself alone, and not with reference to someone else. For everyone must carry his own load.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version	You see, if someone seems to be something, who is nothing, he is fooling himself. Each <i>person</i> must prove his own work, and then for himself alone he will have the bragging and not for the other <i>person</i> . You see, each <i>person</i> will haul his own load.
Common English Bible Len Gane Paraphrase	. For if someone thinks of himself to be something when he is nothing, he deceives himself. Instead let everyone put his own work to the test, then he will have rejoicing in himself alone, not in someone else. For everyone will bear his own burden.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	If a man imagines himself to be somebody, when he is really nobody, he deceives himself. Let every one test his own work, and then his cause for satisfaction will be in himself and not in a comparison of himself with his neighbor; For every one must bear his own load.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Those who think they're really something—when they're actually nothing—only fool themselves. Carefully examine your actions. Then you can be satisfied with yourself, without comparing yourself to anyone else. We have to take responsibility for ourselves.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	If a man fancies himself to be somebody when he is really nobody he is deceiving himself. Let each one test his own work, and he will then have something to be proud of by comparing himself with himself, and not with any one else; for every one must carry his own pack load..
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For if there is any one who thinks himself to be somebody when he is nobody, he is deluding himself. But let every man scrutinize his own conduct, and then he will find out, not with reference to another but with reference to himself, what he has to boast of. For every man will have to carry his own load.
Wikipedia Bible Project	If anyone thinks more of himself than he really is, he is self-deceived. Let each person examine their own works and be proud of themselves, rather than boast in others. For each man bears his own load.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible For if anyone thinks to be something, he deceives himself, being nothing. But let each one examine his own work, and then let him glory to himself and not among others. For each one will bear his own normal daily load.

Holy New Covenant Trans. If someone thinks that he is important (when he really is not), he is only fooling himself. A person should not compare himself with someone else. Each person should judge his own actions. Then he may take pride in what he himself has done. Each person must shoulder his own responsibility.

The Scriptures 2009 . not in another
 Tree of Life Version For if anyone thinks he is something when he is nothing, he is fooling himself. Rather let each one examine his own work. Then he will have pride in himself alone and not in comparison to anyone else. For each one will carry his own load.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...if for thinks Someone to be Something~ No [Thing] Being [He] deceives himself the but work [of] himself test! Each [Man] and then to himself only the boasting [He] will have and not to the another [man] Each [Man] for the own load will bear...

Alpha & Omega Bible . regard
 Awful Scroll Bible For if-anyone supposes to be someone, being no-thing, beguiles- his own - reasoning.
 But, let each be estimating his own work, and as-when-at-that time he will hold boasting in himself alone, and not in another, for each will bear his own load.

Concordant Literal Version .
 exeGeses companion Bible For if someone thinks he is somewhat, being no one, he deludes himself:
 and each proofs his own work
 and then he boasts in himself alone
 and not in another:
 for each bears his own burden.

Orthodox Jewish Bible For if anyone thinks himself to be something when he is nothing, he deceives himself.
 But let each man prove his own ma'aseh and then in his own ma'asim rather than in that of his re'a (neighbor) he will find caved.
 For each man must bear his own load.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version For any person who thinks he is someone [important], when he is really nothing, is self-deceived. But let each person test his own accomplishments so that he can determine if he should get credit for them or if his neighbor should. For each person should shoulder the responsibility of his own work load.

(2) Again, my rendering is unusual. My difficulty with the usual ‘in himself’ and ‘in another’ is that in both cases the preposition is ‘into’ (εἰς), not ‘in’ (ἐν). If someone forms an exaggerated notion about his work (verse 3) and then starts boasting out loud, he will look stupid.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For if anyone considers [himself] to be something—being nothing [or, when he is nothing]—he deceives himself. But let each [person] be examining his own work, and then he will have with respect to himself alone the [grounds for] boasting and not with respect to the other [person]. For each will bear his own load.
Berean Literal Bible	For if anyone thinks <i>himself</i> to be something being nothing, he deceives himself. But let each test his own work, and then he will have the ground of boasting in himself alone, and not in another. For each shall bear his own load.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	For if anyone thinks he is something <i>important</i> when he is nothing, he is deluding himself, but let each one test his own work, and then he will have something to be proud of on his own <i>account</i> only and not on that of another. For every <i>person</i> will bear <i>responsibility</i> for his own workload.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	Bear the burdens of one another, and so fill up the law of the Christ, for if anyone thinks [himself] to be something—being nothing—he deceives himself; and let each one prove his own work, and then he will have the glorying in regard to himself alone, and not in regard to the other, for each one will bear his own burden. V. 2 is included for context.
Modern English Version	.
Modern Literal Version 2020	For* if anyone thinks <i>himself</i> to be something, being nothing, he is deceiving himself. But let each <i>one</i> test his <i>own</i> work and then he will have the boasting toward himself alone and not toward the other. For* each <i>one</i> will be bearing <i>his</i> own load.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man put to the proof (prove, scrutinize and examine) his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.

Worrell New Testament
Young's Updated LT

The gist of this passage:

3-5

Galatians 6:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	3 rd person singular, present active indicative	Strong's #1380
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
einai (εἶναι) [pronounced I-nī or I-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; nominative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
ōn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: For if one keeps on thinking [that he] is someone, he keeps on being nothing.

In the context of the Galatian church, some believe that they are doing well to be circumcised and to obey the Mosaic Law. With such legalistic thinking comes arrogance. They believe that they are better than those around them. That is key to legalism.

Paul says, “If you think you are someone special, you’re not; you’re nothing.” Paul taught pretty much the exact opposite of self esteem (and believers with doctrine should have recognized this self-esteem movement in our schools as the work of Satan to begin with).

Illustration: One of the common approaches to liberalizing our children is, telling them that they are greater and better and **smarter than their parents**; and that they can understand so much more. “Now, let us tell you all about global warming and how your parents have almost destroyed this planet!” Because the arrogance of the children is appealed to, they just eat it up, and fall for what they are being taught. They have not the slightest clue that what they are being prepared for are even greater taxes than their parents are paying, because those taxes will *save the planet*. But you see where it first begins? By telling them that they are great and smarter.

Illustration: You recall who else made such a promise early on in Scripture. The serpent assured Adam’s woman that, “You will be as smart as God is.”

Galatians 6:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
phrenapatáō (φρεναπατάω) [pronounced fren-ap-at-AH-oh]	<i>to deceive (anyone’s mind), to be a mind-misleader, to delude; to be deluded</i>	3 rd person singular, present active indicative	Strong’s #5422
heauton (ἐαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong’s #1438

Translation: He keeps on deceiving himself.

The believer who looks at his own puny legalistic works as being something deceives himself. Those who believe that circumcision or following the Mosaic Law impresses God—they deceive themselves.

Galatians 6:3 For if one keeps on thinking [that he] is someone, he keeps on being nothing. He keeps on deceiving himself. (Kukis nearly literal translation)

Galatians 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong’s #2041
heautou (ἐαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong’s #1438

Galatians 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	test, examine, prove, scrutinize (to see whether a thing is genuine or not) (such as metals); recognize as genuine after examination, approve, deem worthy; allow, discern, examine	3 rd person singular, present active imperative	Strong's #1381
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	each [one], every [man, one]; both, any [man, one]	masculine singular adjective; nominative case	Strong's #1538

Translation: Now let each one keep on testing his work...

The believer needs to test/examine/scrutinize his own work. Key is, are they filled with the Spirit? Are they operating on the basis of Bible doctrine? If these things are true, then the work is divine good. If they operate on the basis of self-righteous legalism, then their works will be burned up at the Judgment Seat of Christ.

Galatians 6:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kí</i>]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
tóte (τότε) [pronounced <i>TOH-teh</i>]	then, at that time, when	adverb	Strong's #5119
eis (εἰς) [pronounced <i>ICE</i>]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	him, himself, to him	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
monos (μόνος) [pronounced <i>MON-oss</i>]	alone, only, by themselves, forsaken, destitute of help, merely; without a companion	masculine singular adjective, accusative case	Strong's #3441
to (τό) [pronounced <i>toh</i>]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
kaúchēma (καύχημα) [pronounced <i>KOW-khay-mah</i>]	boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)	neuter singular noun, accusative case	Strong's #2745
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	3 rd person singular, future active indicative	Strong's #2192

Translation: ...and then he will have to himself alone a boasting...

The believer who performs divine good has himself a reason to board. This is a work which lasts forever.

Galatians 6:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἕτερος (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; accusative case	Strong's #2087

Translation: ...and not in another (of a different kind).

They are boasting in a work of divine good; and not a work of human good (a work of another kind).

Galatians 6:4 **Now let each one keep on testing his work and then he will have to himself alone a boasting and not in another (of a different kind).** (Kukis nearly literal translation)

Galatians 6:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ίδιος (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; accusative case	Strong's #2398
φορτίον (φορτίον) [pronounced <i>for-TEE-on</i>]	<i>a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites</i>	neuter singular noun, accusative case	Strong's #5413

Galatians 6:5

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bastazô (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>to bear, to carry, to take up, to lift [up],</i> also: <i>to endure, to declare, to sustain,</i> <i>to receive; to uphold, to support</i>	3 rd person singular, future active indicative	Strong's #941

Translation: For every man will bear his own burden.

Then Paul makes a statement which is quite fascinating; and this is why we need to consider all portions of the Scriptures. A couple verses back, Paul urges believers to bear one another's burdens. However, ultimately our lives and what we do comes down to our free will. Now, obviously, the believer with doctrine is not operating alone on human power. We are plugged into God's power (the Holy Spirit) and we have His guidance (Bible doctrine). These are the things we must depend upon.

Everything else takes care of itself.

Galatians 6:5 For every man will bear his own burden. (Kukis nearly literal translation)

Galatians 6:3–5 For if one keeps on thinking [that he] is someone, he keeps on being nothing. He keeps on deceiving himself. Now let each one keep on testing his work and then he will have to himself alone a boasting and not in another (of a different kind). For every man will bear his own burden. (Kukis nearly literal translation)

Galatians 6:3–5 For if anyone keeps thinking that he is someone of note, listen, he keeps on being a nobody. He deceives himself in his own arrogance. Let each person keep on testing the quality of his work, and if it is of a divine nature, then he will have a reason to boast in himself as opposed to boasting in someone else. For every man must bear his own burden and live his own life as unto the Lord. (Kukis paraphrase)

Now let keep on sharing the one being instructed the word with the one teaching in all good (things).

Galatians
6:6

Now, let the one being instructed the word keep on sharing in all good (things) with the one teaching.

Now, let the one who is being taught continue sharing all of his blessings with the one who teaches him.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now let keep on sharing the one being instructed the word with the one teaching in all good (things).
Complete Apostles Bible	Let him who is taught the word share in all good things with him who teaches.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And let him that is instructed in the word communicate to him that instructeth him, in all good things.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And let him that heareth the word, communicate to him who instructeth him, in all good things.

Original Aramaic NT	And let him who hears the word share in all good things with him who preaches to him.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But let him who gets teaching in the word give a part in all good things to his teacher.
Bible in Worldwide English	People are taught the word of God. They should give some of all the good things they have to those who teach them.
Easy English	.
Easy-to-Read Version–2008	Whoever is being taught God's word should share the good things they have with the one who is teaching them.
<i>God's Word</i> TM	.
Good News Bible (TEV)	If you are being taught the Christian message, you should share all the good things you have with your teacher.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Share every good thing you have with anyone who teaches you what God has said.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And those who are taught the Word must share all good things with their teacher; a sharing of wealth takes place between them.
UnfoldingWord Simplified T.	If fellow believers teach you the truth about God, then you should share your possessions with them.
Williams' New Testament	Those who are taught the truth should share all their goods with the man who teaches them.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	The person whom the message is echoed down to must share in all kinds of good things with the person echoing it down.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now let him, who is instructed in the word, communicate of all good things to the instructor.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	He, however, who is being instructed in the Message ought always to share his blessings with the man who instructs him.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	But the one who receives instruction in the word must share in all good things with his instructor.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Those that are taught the Word should treat their teachers well, sharing with them all good things.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	The person who is taught the word should share all his goods with his teacher.
Lexham Bible	Do Good to All People Now the one who is taught the word must share in all good things with the one who teaches.
Montgomery NT	He, however, who is being taught in the message, should always share with his instructor in all the good things which he possesses.
NIV, ©2011	.
Riverside New Testament	Let him who is taught the message share with his teacher in all good things.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	But the one who is taught the word must share all good things with the one who teaches.
Urim-Thummim Version	Let him that is taught in the Word communicate to him that teaches in all good things.
Weymouth New Testament	But let those who receive instruction in Christian truth share with their instructors all temporal blessings.
Wikipedia Bible Project	Students of the Word should share all good things with their teacher.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebrew Names Bible	Let him that is taught in the word contribute unto him that teacheth in all good things.
Holy New Covenant Trans.	The one who is learning about God's message should share all of the good things he has with the one who is teaching him.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament	...contribute! but The [Man] Being Instructed the word [to] the [man] instructing in all [things] good...
Alpha & Omega Bible	.
Awful Scroll Bible	Furthermore, He being accordingly-reported in the Word, be communing with him accordingly-reporting from-within all good things.
Concordant Literal Version	.
exeGesés companion Bible	Whoever catechizes in the word, impart to him who catechizes in all good.
Orthodox Jewish Bible	And let the one being taught limudei kodesh (sacred studies) in the Kitvei HaKodesh share in all good things with his rabbinic moreh (2Ti3:14-15).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But the person who is taught the word [of God] should provide his teacher with what he needs.
Benjamin Brodie's trans.	Therefore, let the one [student] who is repeatedly being taught the Word [Bible doctrine] keep on sharing in the spiritual enterprise by concentrating on the one [pastor-teacher] who is continually teaching in the sphere of all [the whole realm of doctrine] good things [the entire Bible, verse-by-verse]..
The Expanded Bible	.
Jonathan Mitchell NT	Now let the person being habitually orally-instructed (being sounded down [from above] into the ears so that they ring) in the Word (the message) constantly express common being to (or: hold common partnership in and fellowship for; share equally with) the one regularly giving the oral instruction (sounding down and making the ears ring), in all good things.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	A person who receives teaching should share in every resource with the teacher. ^e ^e Lit. "Let the one who receives the word share with the one who teaches, in all good things". This might be yet another proverb.
Wilbur Pickering's New T.	Let him who is taught the Word share all good things with him who teaches. ³ (3) Teachers are people; they too need food, clothes, shelter, . . .

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Now let the one being instructed in the word be contributing to [or, sharing with] the one instructing in all good things [or, be sharing in all good things with the one instructing].
Berean Literal Bible	.
Bond Slave Version	.

C. Thomson updated NT	.
Charles Thomson NT	Let him who is taught the word make him who teacheth a partaker in all good things.
Context Group Version	.
English Standard Version	.
Far Above All Translation	And let him who has the word imparted to him share with him who imparts it in all good things.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But let him, the one being instructed in the word, share in all good things with the one who instructs.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Be Generous and Do Good Let him that is taught in the Word share with him that teacheth, in all good things.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	Let him that is taught in the word communicate to him that teacheth in all good things.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

Galatians 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koinōnéō (κοινωνέω) [pronounced <i>koy-no-NEH-oh</i>]	<i>share (with others) (objectively or subjectively); communicate, distribute, be a partaker</i>	3 rd person singular, present active imperative	Strong's #2841
Thayer definitions: 1) <i>to come into communion or fellowship with, to become a sharer, be made a partner; 2) to enter into fellowship, join one's self to an associate, make one's self a sharer or partner.</i>			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Galatians 6:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katêcheô (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i>]	<i>having, holding (fast), keeping (in memory), one who possesses, those who retain, seizing on, staying, taking, to withhold, restraining; being instructed, having been informed</i>	masculine singular, present passive participle, nominative case	Strong's #2727
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: Now, let the one being instructed the word keep on sharing...

We have the same participle used in v. 6a and 6b, first to refer to the instructed and second to refer to the instructor. The primary difference between the two words is the passive voice versus the active voice.

This indicates to us that there was an ongoing teaching ministry in Galatia. Paul here is speaking of support.

The persons being instructed possess good things, which are blessings from God. That participle means both *the one being instructed* and *the one possessing* (or, *being possessed*).

Those who attend the local church for instruction have lives which take place outside of the local church. In those lives, they have good things which come to them (blessings from God). Paul is instructing them to share of these good things. V. 6b tells us with whom.

Galatians 6:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
katêcheô (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i>]	<i>having, holding (fast), keeping (in memory), one who possesses, those who retain, seizing on, staying, taking, to withhold, restraining; being instructed, having been informed</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #2727
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Galatians 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ρᾱσιν (πασιν) [pronounced PAH-sihn]</p>	<p><i>to all; in all (things); by means of all (things); everything</i></p>	<p>neuter plural adjective; dative, locative or instrumental case</p>	<p>Strong's #3956</p>
<p>agathos (ἀγαθός) [pronounced ag-ath-OSS]</p>	<p><i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i></p>	<p>masculine plural adjective; dative, locative or instrumental case</p>	<p>Strong's #18</p>

Translation: ...in all good (things) with the one teaching.

The person who teaches them is the one who should be receiving from the good things which God gives to the hearers of the Word.

Essentially, Paul is saying, *you have to pay the preacher; he needs to be remunerated for the work which he does.*

Galatians 6:6 Now, let the one being instructed the word keep on sharing in all good (things) with the one teaching. (Kukis nearly literal translation)

Galatians 6:6 Now, let the one who is being taught continue sharing all of his blessings with the one who teaches him. (Kukis paraphrase)

Do not be led astray: God is not mocked. For who, suppose keeps on sowing this (thing) they will reap. That the one sowing to the flesh, he himself from the flesh will reap corruption. Now the one sowing to the Spirit, he will reap life everlasting. Now the good [we] keep on doing, we should not be discouraged, for in time, one's own, we will reap, not growing weary.

Galatians
6:7–9

Do not be led astray: God is not ridiculed. For whomever keeps on sowing this (thing), they will reap [that thing]. The one sowing to the flesh he himself will reap corruption from the flesh. Now the one sowing to the Spirit, he will reap (an active and vigorous) life forever. We should not become discouraged in the good [that we] keep on doing, for in one's own time, we will reap [plentifully], not growing weary.

Do not become confused on this matter: God will not be ridiculed. Whatever a man plants, that he will also harvest. Anyone who plants according to the sin nature, he will reap corruption. Whoever sows to the Spirit, he will enjoy a prosperous life which will continue forever. We should not become weary in doing good, because we will enjoy a plentiful harvest, if we do not become despondent.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Do not be led astray: God is not mocked. For who, suppose keeps on sowing this (thing) they will reap. That the one sowing to the flesh, he himself from the flesh will

reap corruption. Now the one sowing to the Spirit, he will reap life everlasting. Now the good [we] keep on doing, we should not be discouraged, for in time, one's own, we will reap, not growing weary.

Complete Apostles Bible

Do not be deceived, God is not mocked; for what a man sows, this also he will reap. For he who sows to his flesh, from his own flesh will reap corruption, but he who sows to the Spirit, from the Spirit will reap everlasting life.

And while we do good, let us not lose heart, for in due season we shall reap if we do not become weary.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

.
Be not deceived: God is not mocked.

For what things a man shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit of the spirit shall reap life everlasting.

And in doing good, let us not fail. For in due time we shall reap, not failing.

V. Alexander's Aramaic

Eastern Aramaic Manuscript

James Murdock's Syriac NT

.
Do not mistake; God is not deceived; for what a man soweth, that also will he reap. He who soweth in the flesh, reapeth from the flesh corruption: and he who soweth in the Spirit, will from the Spirit reap life everlasting.

And while we do what is good, let it not be wearisome to us; for the time will come when we shall reap, and it will not be tedious to us.

Original Aramaic NT

Do not err; God is not put to shame, for anything that a man sows he reaps.

Whoever sows to the flesh reaps destruction from the flesh, and whoever sows to The Spirit shall reap eternal life from The Spirit.

And when we do what is good, let it not be tedious to us, for there shall be a time when we reap, and that will not be tedious to us.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Be not tricked; God is not made sport of: for whatever seed a man puts in, that will he get back as grain.

Because he who puts in the seed of the flesh will of the flesh get the reward of death; but he who puts in the seed of the Spirit will of the Spirit get the reward of eternal life.

And let us not get tired of well-doing; for at the right time we will get in the grain, if we do not give way to weariness.

Bible in Worldwide English

Do not be fooled about this. God cannot be fooled. A man gets what he plants.

The man who plants the wrong things he wants to do will get death, because of those wrong things. But the person who plants what the Spirit wants him to do will live for ever, because of the Spirit.

We must not get tired of doing good things. If we do not stop doing them, we will get something back when the right time comes.

Easy English

Easy-to-Read Version–2008

.
If you think you can fool God, you are only fooling yourselves. You will harvest what you plant. If you live to satisfy your sinful self, the harvest you will get from that will be eternal death. But if you live to please the Spirit, your harvest from the Spirit will be eternal life. We must not get tired of doing good. We will receive our harvest of eternal life at the right time. We must not give up.

God's Word™

Make no mistake about this: You can never make a fool out of God. Whatever you plant is what you'll harvest. If you plant in the soil of your corrupt nature, you will

harvest destruction. But if you plant in the soil of your spiritual nature, you will harvest everlasting life. We can't allow ourselves to get tired of living the right way. Certainly, each of us will receive everlasting life at the proper time, if we don't give up.

Good News Bible (TEV)

Do not deceive yourselves; no one makes a fool of God. You will reap exactly what you plant. If you plant in the field of your natural desires, from it you will gather the harvest of death; if you plant in the field of the Spirit, from the Spirit you will gather the harvest of eternal life. So let us not become tired of doing good; for if we do not give up, the time will come when we will reap the harvest.

The Message

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NIRV

.

New Life Version

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

You cannot fool God, so don't make a fool of yourself! You will harvest what you plant. If you follow your selfish desires, you will harvest destruction, but if you follow the Spirit, you will harvest eternal life. Don't get tired of helping others. You will be rewarded when the time is right, if you don't give up.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

Make no mistake about it, God will never be mocked! For what you plant will always be the very thing you harvest. The harvest you reap reveals the seed that was planted. If you plant the corrupt seeds of self - life into this natural realm, you can expect to experience a harvest of corruption. If you plant the good seeds of Spirit-life you will reap the beautiful fruits that grow from the everlasting life of the Spirit. And don't allow yourselves to be weary or disheartened in planting good seeds, for the season of reaping the wonderful harvest you've planted is coming!

UnfoldingWord Simplified T.

You should not deceive yourselves. Remember that no one can deceive God. Just like a farmer will harvest exactly the kind of crop that he plants, God will pay back people according to what they have done. God will punish eternally those who commit the sins that they wish to. But those who please God's Spirit will live forever with God because of what God's Spirit does for them. But we should not tire of doing what pleases God, because eventually, at the time that God has determined, we will receive a reward, if we do not stop doing the good things that we have been doing.

Williams' New Testament

Do not be deceived anymore; God is not to be scoffed at. A person will reap just what he sows, whatever it is. The person who sows to gratify his lower nature will reap destruction from that lower nature, and the person who sows to gratify his higher nature will reap eternal life from the Spirit. Let us stop getting tired of doing good, for at the proper time we shall reap if we do not give up.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

Don't be misled. God is not made fun of. You see, whatever a *person* seeds, this he will also harvest, because the person seeding into his own physical body, from the physical body he will harvest deterioration, but the *person* seeding into the Spirit, from the Spirit he will harvest life that spans *all* time. We should not get

discouraged doing the nice *thing*. You see, at its own right time, we will harvest since we don't give up.

Common English Bible
Len Gane Paraphrase

.
Don't be deceived; God is not mocked, for whatever a man sows is what he will also reap. For he who sows in his flesh will reap corruption from the flesh, but he who sows in the Spirit will reap everlasting life from the Spirit. Let us not get worn out doing good, for we will reap eventually, if we don't give up.

A. Campbell's Living Oracles

Do not deceive yourselves; God is not mocked: for whatever a man sows, that also he shall reap. Therefore, he who sows to his flesh, shall from the flesh reap corruption: but he who sows to his spirit, shall from the Spirit reap life everlasting. Wherefore, let us not flag in well doing; for in the proper season we shall reap, if we faint not.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
. Do not be deceived. God cannot be mocked. What a man sows that he will reap. For he who sows the field of his earthly nature will from that earthly nature reap corruption; while he who sows the field of the spirit will from that spirit reap Immortal Life. Let us never tire of doing right, for at the proper season we shall reap our harvest, if we do not grow weary.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Evangelical Heritage V. .
Revised Ferrar-Fenton Bible .
Free Bible Version

Don't be fooled, God can't be treated with contempt: whatever you sow, that's what you reap. If you sow according to your sinful human nature, from that nature you'll reap self-destruction. But if you sow according to the Spirit, from the Spirit you'll reap eternal life. Let's never tire of doing good, for we'll reap a harvest at the proper time, if we don't give up.

God's Truth (Tyndale) .
Holman Christian Standard .
International Standard V

Stop being [Or Do not be] deceived; God is not to be ridiculed. A person harvests whatever he plants: The person who sows through human means will harvest decay from human means, but the person who sows in the Spirit will harvest eternal life from the Spirit. Let's not get tired of doing what is good, for at the right time we will reap a harvest—if we do not give up.

Lexham Bible .
Montgomery NT .
NIV, ©2011 .
Riverside New Testament .
Leicester A. Sawyer's NT .
The Spoken English NT .
UnfoldingWord Literal Text

Do not be deceived. God is not mocked, for whatever a man plants, that he will also gather in. For he who plants seed to his own sinful nature, from the sinful nature will gather in destruction. But the one who plants seed to the Spirit, from the Spirit will gather in eternal life. But let us not become weary in doing good, for at the right time we will gather in a harvest, if we do not give up.

Urim-Thummim Version

Be not deceived; Elohim is not mocked: for whatever a person sows, that will they also reap. Because he that sows to his flesh will of the flesh reap corruption; but

Weymouth New Testament	he that sows to the Spirit will of the Spirit reap Life Age Lasting. And let us not be weary in well doing: for in due season we will reap, if we faint not. Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the Ages. Let us not abate our courage in doing what is right; for in due time we shall reap a reward, if we do not faint.
Wikipedia Bible Project	Do not be deceived; God is not duped. One reaps what they sow. The one sowing to his own flesh will reap rottenness from the flesh but the one sowing to the spirit will reap eternal life from the spirit. Let us not grow weary in doing good, for we will reap in due time. Without giving up, therefore, we should not miss an opportunity to do good to all, but especially to those in the family of faith. V. 10 is included for context.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Do not be deceived, YAHWEH is not mocked. For whatever a man may sow, that he also will reap. For the one sowing to his flesh will reap corruption of the flesh. But the one sowing to the Spirit will reap everlasting life from the Spirit. And let us not be weary now that we are working for good, for in the season of reaping we will not faint.
Holy New Covenant Trans.	Don't be fooled! You cannot mock God. A person harvests only the things which he plants. If a person lives to satisfy his human nature, then his selfish ways will bring eternal death to him. But if a person lives to please the Spirit, he will receive eternal life from the Spirit. We must never become tired of doing good. We will receive our harvest of eternal life at the right time. We must never give up!
The Scriptures 2009	Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.
Tree of Life Version	Do not be deceived—God is not mocked. For whatever a man sows, that he also shall reap. For the one who sows in the flesh will reap corruption from the flesh. But the one who sows in the Ruach will reap from the Ruach eternal life. So let us not lose heart in doing good, for in due time we will reap if we don't give up.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	... not be deceived! God not is mocked what for if may sow Man this and [He] will reap for The [Man] Sowing {something} to the flesh [of] himself from the flesh will
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reap ruin The [Man] but Sowing {something} to the spirit from the spirit will reap life continual the [thing] but good Making not [We] may weaken [in] time for own [We] will reap {someone} not Being Relaxed...

Alpha & Omega Bible
Awful Scroll Bible

.
Be not causing to lead astray. God is not being mocked! For whether- he of the aspects-of-man -shall sow, the same-as-this even he will reap. Certainly-of-which, he sowing to his own flesh, out of the flesh will reap corruption, and he sowing to the Breath, out of the Breath will reap Life everlasting. What is more, let us not weary-out in effecting that choice, for in its own due season we will reap, we not being loosened-away.

Concordant Literal Version

Be not decived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also, for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life eonian."

Now we may not be despondent in ideal doing, for in due season we shall be reaping, if we do not faint."

exeGeses companion Bible

Be not seduced: Elohim is not snubbed:

for whatever a human spores
he also harvests;
because whoever spores to his flesh
of the flesh harvests corruption;
and whoever spores to the Spirit
of the Spirit harvests life eternal.

And let us not weary in doing good:

for in our own season we harvest

- if we weaken not.

Orthodox Jewish Bible

Do not be led astray. Hashem is not mocked. For whatever a man sows, this also he will reap.

For the one sowing to the basar of himself, of the basar will reap churban (destruction); but the one sowing to the Ruach HaKodesh, of the Ruach HaKodesh will reap Chayyei Olam.

Now let us not lose chozek in doing Gemilut Chasadim, for BE'ITO ("in its season" TEHILLIM 1:3) we will reap, if we faint not.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Do not be deceived; God will not be fooled. Whatever a person does with his life, he will reap *[the results of it]*. If he engages in things to satisfy his own sinful desires, he will be *[spiritually]* destroyed for such conduct, but the one who engages in things to please the Holy Spirit will receive never ending life through the *[same]* Spirit *[as a result]*. And we should not become tired of doing good things, for eventually we will receive *[never ending life]* if we do not give up.

Benjamin Brodie's trans.

Stop being deceived. God is not being outwitted [fooled by your contempt and evasion]. For whatever [good or bad decisions] a man sows, that [result] he will also harvest;

Because the one [carnal, reversionistic believer] who makes it a habit to sow according to his own flesh [sin nature], shall harvest corruption [depravity] from the flesh. But the one [believer with positive momentum] who makes it a habit to sow according to the Spirit [filling], shall harvest eternal life [blessings and rewards in both time and eternity] from the Spirit.

Moreover, let us not become discouraged [tired of criticism from others] from doing good things, for at the appointed time [Judgment Seat of Christ] we shall reap our

The Expanded Bible
Jonathan Mitchell NT

own personal harvest [blessings and rewards] if we do not lose heart and become weary [apathetic about the Christian life].

.
Do not be continually led astray (or: Stop being caused to wander and being deceived); God is not one to be sneered at (to have a nose turned up at; to be scorned, mocked or treated like a fool), for "whatever a person is in the habit of sowing, this also he will reap,"

because the person continually sowing into the flesh of himself (= his estranged inner being), will progressively reap corruption (spoil; ruin; decay) forth from out of the flesh (= the estranged inner being); (or: the one habitually sowing into the flesh [system], of himself will continue to reap decay from out of the flesh [system];) yet the one constantly sowing into the spirit (or: the Breath) will be progressively reaping eonian life (life having the characteristics of the Age [of Messiah]; or: life from the Age that lasts on through the ages) forth from out of the spirit (or: the Spirit; the Breath; the attitude).

So – not being people [who are] let loose out from (or: set free from out of) [the laboring] (or: not being made unstrung or exhausted so as to be relaxing [from laboring]) – we should not in worthlessness be remiss (or: act badly by failing; be despondent; in bad quality, give up) in habitually doing (making; constructing; producing) the beautiful (the fine; the ideal; the noble), for in our own appropriate situation (or: in our own appointed season; or: to or by our own fitness and proportion) we will progressively gather in a harvest (or: will continue reaping).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap, because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit. And let us not grow weary in doing good, for at the proper time we will reap, if we [*Here "if" is supplied as a component of the participle ("give up") which is understood as conditional] do not give up.

NET Bible®

New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

.
Don't be deceived. God is nobody's fool:f "What a person plants is exactly what they'll harvest."^g

In other words,^h the person that plants in their flesh will harvest destruction from their flesh, but the person that plants in the Spirit will harvest eternal life from the Spirit.

Let's carry on doing good, and not let ourselves get discouraged. Because we'll each bring in a harvest if we don't give up.

^g Another proverb.

^h Lit. "That is, ..."

Wilbur Pickering's New T.

Do not be deceived, God does not allow Himself to be treated with contempt; because whatever a man sows, that he will also reap—he who sows to his own flesh will reap deterioration⁴ from that flesh; he who sows to the Spirit will reap eternal life from that Spirit. Let us not lose heart while doing good, for we will reap in due season, if we do not give up.

(4) If the deterioration is never checked, guess what happens.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Stop being led astray [fig., being deceived]: God is not mocked! For whatever a person shall be sowing, this also he will reap.

Because the one sowing to his own flesh from the flesh will reap corruption [fig., moral ruin], but the one sowing to the Spirit from the Spirit will reap eternal life.

Now let us not become discouraged [or, weary] in the doing of good, for at the proper time we will reap, not being discouraged [or, if we do not get discouraged].

Berean Literal Bible

Do not be misled: God is not mocked. For whatever a man might sow, that also he will reap. For the one sowing to his own flesh, from the flesh will reap decay. But the one sowing to the Spirit, from the Spirit will reap eternal life. And we should not grow weary in well-doing. For in due time we will reap a harvest, not giving up.

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

Be not deceived. God is not to be imposed on; for whatever a man soweth, that he shall reap.

Because he who soweth for his flesh shall from the flesh reap corruption; but he who soweth for the spirit shall from the spirit reap life everlasting;

therefore let us not be weary in well doing, for in due time we shall reap without being tired.

Context Group Version

Don't be deceived; God is not mocked: for whatever a man sows, that he shall also reap. For he who sows to his own flesh shall from the flesh reap corruption; but he who sows to the Spirit shall from the Spirit reap age-enduring life. And let us not be weary in well-doing: for in due season we shall reap, if we do not faint.

English Standard Version .

Far Above All Translation

Do not be led astray; God is not mocked. For whatever a man sows, that he will by the same token reap. For he who sows in his own flesh will reap corruption from his flesh, but he who sows in the spirit will reap age-abiding life from the spirit. And let us not be weary as we do good. For in our own time we will reap, providing we do not flag.

Green's Literal Translation .

Literal New Testament .

Literal Standard Version

Do not be led astray: God is not mocked; for what a man may sow—that he will also reap,

because he who is sowing to his own flesh, of the flesh will reap corruption; and he who is sowing to the Spirit, of the Spirit will reap continuous life;

and in doing good we should not be weary, for at the proper time we will reap—not desponding;

therefore, then, as we have opportunity, may we work the good to all, and especially to those of the household of faith. V. 10 is included for context.

Modern English Version .

Modern Literal Version 2020

Do° not be misled. God is not ridiculed; for* whatever a man should sow, he will also be reaping this thing.

Because he who is sowing to his own flesh will be reaping corruption from his flesh, but he who is sowing to the Spirit will be reaping everlasting life from the Spirit.

Now we should not be depressed in practicing good; for* we will be reaping in our own time, if being not faint.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

7-9

Galatians 6:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
planaō (πλανάω) [pronounced plahn-AH-oh]	<i>cause to stray, lead astray; wander, roam about; metaphorically: lead away from truth, lead into error, mislead; deceive; go astray; be lead into error and sin; seduce a people into rebellion</i>	2 nd person plural, present passive imperative	Strong's #4105

Translation: Do not be led astray:...

Paul continues in a few short warnings, encouragements, statements to wrap up this letter.

Paul warns them, "Do not be led astray; don't be deceived, do not be led into error."

Galatians 6:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
muktērízō (μυκτηρίζω) [pronounced mook-tay-RIHD-zo]	<i>to mock, to ridicule, to turn up the nose, to sneer at; to deride</i>	3 rd person singular, present passive indicative	Strong's #3456 (hapax legomena)

Translation: ...God is not ridiculed.

Regarding both believers and unbeliever, God will not be mocked, ridiculed, or derided.

How so, you may ask. Paul answers this question of yours.

Galatians 6:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὅ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
eán (ἐάν) [pronounced eh-AHN]	if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
speirō (σπείρω) [pronounced SPY-roh]	to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically	3 rd person singular, present active subjunctive	Strong's #4687
τούτο (τούτο) [pronounced TOO-toh]	this [thing], that [thing], this one	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
therízō (θερίζω) [pronounced thehr-IHD-zoh]	to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle	3 rd person singular, future active indicative	Strong's #2325

Translation: For whomever keeps on sowing this (thing), they will reap [that thing].

Whatever a man sows (or plants), that is what he will reap. This can refer to a man's thoughts, his words and his deeds. Generally speaking, whatever a man puts out there, that comes back to him. We might even consider this to be the idea of karma.

On the surface, this is quite obvious. You plant pumpkin seeds and pumpkin plants will sprout up; if you plant corn seeds, corn will come up.

This also has application beyond farming.

Galatians 6:7 **Do not be led astray: God is not ridiculed. For whomever keeps on sowing this (thing), they will reap [that thing].** (Kukis nearly literal translation)

Galatians 6:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
speirō (σπείρω) [pronounced SPY-roh]	<i>sowing, scattering, tossing out seed; receiving seed; a sower, one who scatters seed; sometimes used metaphorically</i>	masculine singular, present active participle; nominative case	Strong's #4687
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; accusative case	Strong's #4561
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561
therízō (θερίζω) [pronounced thehr-IHD-zoh]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	3 rd person singular, future active indicative	Strong's #2325
phthorá (φθορά) [pronounced fthor-AH]	<i>corruption; perishable; deterioration; destruction, ruin; moral decay</i>	feminine singular noun, accusative case	Strong's #5356

Translation: The one sowing to the flesh he himself will reap corruption from the flesh.

Remembering that *flesh* is a reference to the sin nature, the person who sows or plants, based upon the motives of the sin nature, that is what that person will reap. Here, it is called, phthorá (φθορά) [pronounced *ftor-AH*]. It almost sounds as if you are spitting when you pronounce this word. It means, *corruption; perishable; deterioration; destruction, ruin; moral decay*. Strong's #5356. The sin nature is corrupt; everything that the sin nature puts forth is also corrupt.

Galatians 6:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
speirō (σπείρω) [pronounced <i>SPY-roh</i>]	<i>sowing, scattering, tossing out seed; receiving seed; a sower, one who scatters seed; sometimes used metaphorically</i>	masculine singular, present active participle; nominative case	Strong's #4687
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
therizō (θερίζω) [pronounced <i>thehr-IHD-zoh</i>]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	3 rd person singular, future active indicative	Strong's #2325
zōê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
aiōnios (αἰώνιος) [pronounced <i>ahee-OH-nee-oss</i>]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166

Translation: Now the one sowing to the Spirit, he will reap (an active and vigorous) life forever.

When the believer sows to the Spirit, he is said to reap life eternal. Now, here we must be careful. We are saved on the basis of faith in Christ. That has been stated clearly in this letter. Is this another way to be saved? To sow something from the Spirit?

First of all, the unbeliever does not have the Holy Spirit, so no matter how hard the unbeliever tries, he will not be able to sow to the Spirit.

Secondly, since life everlasting comes from faith in Christ, we must understand this to be something in addition to that. Therefore, what is the most reasonable is, the production from the Spirit lasts forever. Now, I can work very hard for things, buy them, and be quite amused by them for a time. But, at some point, these things will become used, worn out, broken and of no value to anyone. But what we produce by the Spirit continues forever. It becomes a part of our eternal life.

Galatians 6:8 **The one sowing to the flesh he himself will reap corruption from the flesh. Now the one sowing to the Spirit, he will reap (an active and vigorous) life forever.** (Kukis nearly literal translation)

Galatians 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kalos (καλός) [pronounced <i>kal-OSS</i>]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, accusative case	Strong's #2570
poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; nominative case	Strong's #4160
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ekkakéō (ἐκκακέω) [pronounced <i>ek-kak-EH-oh</i>]	<i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i>	1 st person plural, present active subjunctive	Strong's #1573

Translation: **We should not become discouraged in the good [that we] keep on doing,...**

Sowing to the Spirit is doing good works; and Paul tells the Galatians not to become weary in these works.

Galatians 6:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398
therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i>]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	1 st person plural, future active indicative	Strong's #2325
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ekluô (ἐκλύω) [pronounced <i>ek-LOO-oh</i>]	<i>loosening, unloosening, setting free; dissolving, metaphorically, weakening, relaxing, being (enfeebled through) exhausted; having one's strength relaxed, growing weak or weary, being tired out; being despondent, becoming faint hearted</i>	masculine plural, present passive participle; nominative case	Strong's #1590

Translation: ...for in one's own time, we will reap [plentifully], not growing weary.

Paul guarantees that, as a result of our work, there will be a reaping of great proportions.

Galatians 6:9 **We should not become discouraged in the good [that we] keep on doing, for in one's own time, we will reap [plentifully], not growing weary.** (Kukis nearly literal translation)

Galatians 6:7–9 **Do not be led astray: God is not ridiculed. For whomever keeps on sowing this (thing), they will reap [that thing]. The one sowing to the flesh he himself will reap corruption from the flesh. Now the one sowing to the Spirit, he will reap (an active and vigorous) life forever. We should not become discouraged in the good [that we] keep on doing, for in one's own time, we will reap [plentifully], not growing weary.** (Kukis nearly literal translation)

Galatians 6:7–9 **Do not become confused on this matter: God will not be ridiculed. Whatever a man plants, that he will also harvest. Anyone who plants according to the sin nature, he will reap corruption. Whoever sows to the Spirit, he will enjoy a prosperous life which will continue forever. We should not become weary in doing good, because we will enjoy a plentiful harvest, if we do not become despondent.** (Kukis paraphrase)

Consequently therefore, even as time we might keep on having, we should keep on working the good face to face with all [people], but especially face to face with members of the household of the faith.

Galatians
6:10

Consequently, therefore, even as we might continue to have opportunity, we should keep on working face to face with all [people], but especially face to face with the members of the household of faith.

So then, as opportunity continues to present itself, we should keep on manufacturing good works toward all others, but especially to those who belong to the family of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently therefore, even as time we might keep on having, we should keep on working the good face to face with all [people], but especially face to face with members of the household of the faith.
Complete Apostles Bible	So then, as we have opportunity, let us work what is good toward all, but especially toward those who are of the household of faith.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	Now, therefore, while we have the opportunity, let us practice good works towards all men, and especially towards them of the household of faith.
Original Aramaic NT	Now therefore, while we have time, let us do good to every person, especially to the members of the household of faith.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, as we have the chance, let us do good to all men, and specially to those who are of the family of the faith.
Bible in Worldwide English	So then, when we can, we should do good to all people. But most of all, we should do it to those who are in Gods family.
Easy English Easy-to-Read Version–2008	. When we have the opportunity to do good to anyone, we should do it. But we should give special attention to those who are in the family of believers.
God's Word™	Whenever we have the opportunity, we have to do what is good for everyone, especially for the family of believers.
Good News Bible (TEV)	So then, as often as we have the chance, we should do good to everyone, and especially to those who belong to our family in the faith.
The Message NIRV New Life Version New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	We should help people whenever we can, especially if they are followers of the Lord.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Take advantage of every opportunity to be a blessing to others, especially to our brothers and sisters in the family of faith!
UnfoldingWord Simplified T.	So whenever we have opportunities, we should do what is good to all people. But especially we should do what is good to all our fellow believers.
Williams' New Testament	So then whenever we have an opportunity, let us practice doing good to everybody, but especially to the members of the family of faith.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So clearly, as we have time, we should work on the good thing toward everyone, but especially toward the people living in the house of the trust.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore, I say, as the opportunity occurs, let us treat every one with kindness, and especially members of the Household of the Faith.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So while we have time*, let's do good to everyone—especially to those who belong to the family of faith.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	So then, whenever we have the opportunity, let's practice doing good to everyone, especially to the family of faith.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	So then, as we have opportunity, let us labour for the good of all, and especially of those who belong to the household of the faith.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. Therefore when we have the chance to do good to people, we should do it, but we should give special attention to those who are within the family of believers of the faith.
 The Scriptures 2009 So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief.
 Tree of Life Version .

Weird English, ֿֿֿ English, Anachronistic English Translations:

Accurate New Testament ...then so as time [We] have [We] may work the [thing] good to all [men] especially but may work itto the [men] domestic [of] the faith...
 Alpha & Omega Bible .
 Awful Scroll Bible As we hold, so then consequently, an opportune time, let us work out the good with regards to all, and above all with regards to those of the household of the Confidence.
 Concordant Literal Version Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith."
 exeGeses companion Bible So as we have season, work good to all, especially to the household of the trust.
 Orthodox Jewish Bible Therefore, then, as we have opportunity, we should do ma'asim tovim towards all, and especially towards the Bnei Beis HaEmunah.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version So then, we should do the right thing toward every person whenever we have the opportunity, and especially toward people who are part of Godfamily [*i.e., those making up faith*].
 Benjamin Brodie's trans. Since, therefore, we possess the same opportunity [to live the Christian life as the Galatian believers did], let us keep on producing good things [functioning in the filling of the Spirit] towards everyone, but especially face-to-face with those belonging to the household of the faith [members of the royal family].
 The Expanded Bible .
 Jonathan Mitchell NT Consequently, then, as we are continuing to hold a fitting situation [or, with other MSS: while we may continue having occasion or a fertile moment], we can keep on actively working the good [other MSS: we should habitually be performing the excellent; we can continue in the business of the virtuous] toward all and especially

toward the members of the family and household of the faith and trust (the conviction and loyalty)!.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT **Finally, since we have the opportunity,ⁱ letdo good to everyone, especially to the community of faith.^j**
 i. Or "while we have time".
 j. Lit. "those of the household of the faith".
 Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation **So, consequently, as we have opportunity, let us be working the good [thing] to all, but especially to the [ones] of the household of the faith.**
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation **So then, as we have time, let us work good toward all, and especially toward the household of the faith.**
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 **Therefore consequently*, as we have opportunity, we should work what is the good thing toward everyone but especially in the household of the faith.**
 Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

Galatians 6:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i> . By far, the most used translation is <i>so then</i> , follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).			
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active subjunctive	Strong's #2192

Translation: *Consequently, therefore, even as we might continue to have opportunity,...*

God provides the opportunity for all believers to perform acts of divine good. However, this often demands training in the plan of God. That is, knowledge of Bible doctrine. Our life is primarily made up of person-on-person contact, and three are times in a life when the other person needs to hear the gospel or, if they are a believer, to hear a word of doctrine or encouragement. Recognizing when this should occur and when we have opportunity takes some spiritual maturity.

As we grow spiritually, God opens up more and more doors of opportunity. We simply need to recognize these opportunities and exploit them (I mean that in a positive way).

The believer who tries to do this without having any knowledge is like the proverbial bull in a China shop.

Galatians 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	1 st person plural, present (deponent) middle/passive subjunctive	Strong's #2038

Galatians 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Translation: ...we should keep on working face to face with all [people],...

In our lives, we should do good for all people in our periphery, if there is the opportunity to do so. Again, recognizing this opportunity requires spiritual maturity. It is also easy to screw up such an opportunity.

Galatians 6:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
málista (μάλιστα) [pronounced MAHL-is-tah]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
oikeíos (οἰκεῖος) [pronounced oy-KI-oss]	<i>member of the household (house or family); intimate; domestic</i>	masculine plural adjective; accusative case	Strong's #3609

Galatians 6:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) <i>belonging to a house or family, domestic, intimate; 1a) belonging to one's household, related by blood, kindred; 1b) belonging to the household of God; 1c) belonging, devoted to, adherents of a thing.</i>			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihc]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...but especially face to face with the members of the household of faith.

In our lives, we also interact with other believers. Our interaction with them should be good and honorable.

When it comes to business transactions, our behavior should always reflect the integrity of God; and especially when interacting with other believers in a business.

Galatians 6:10 *Consequently, therefore, even as we might continue to have opportunity, we should keep on working face to face with all [people], but especially face to face with the members of the household of faith. (Kukis nearly literal translation)*

Galatians 6:10 *So then, as opportunity continues to present itself, we should keep on manufacturing good works toward all others, but especially to those who belong to the family of God. (Kukis paraphrase)*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Closes Out this Epistle, Writing with His Own Hand

Behold, how great to you (all) letters I have written by my hand.

Galatians 6:11

See how large [these] letters [are] to you (all), [which] I have written with my (own) hand.

Take a look and notice had the letters are at the end of this epistle. That is the sign that I have written this to you by my own hand.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Behold, how great to you (all) letters I have written by my hand.**
 Complete Apostles Bible **See with what large letters I have written to you with my own hand!**
 Revised Douay-Rheims
 Douay-Rheims 1899 (Amer.) **See what a letter I have written to you with my own hand.**

V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Behold, this epistle have I written to you with my own hand.
Original Aramaic NT	Behold, I have written these writings to you with my hand.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	See the size of the handwriting which I myself have made use of in writing to you.
Bible in Worldwide English	(See, I am writing this to you in big letters with my own hand.)
Easy English	.
Easy-to-Read Version–2008	This is my own handwriting. You can see how big the letters are.
<i>God's Word</i> TM	Look at how large the letters in these words are because I'm writing this myself.
Good News Bible (TEV)	See what big letters I make as I write to you now with my own hand!
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	You can see what big letters I make when I write with my own hand.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	I've written this letter to you with my own handwriting—see how large I have to make the letters?
UnfoldingWord Simplified T.	I am now writing this last part of this letter to you in my own handwriting. Notice the large letters with which I am now writing.
Williams' New Testament	See what large letters I make, when I write to you with my own hand!

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Look at how big the letters are that I wrote to you with my hand.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	Look at how large the letters are that I am using in writing this, and I am writing them myself.
Berean Study Bible	See what large letters I am using to write to you with my own hand!
Christian Standard Bible	.
Conservapedia Translation	.

Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Notice how big the letters are, now that I'm writing with my own hand!
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	A Final Warning against Circumcision Look at how large these letters are because I am writing with my own hand!.
Lexham Bible	A Final Warning See with what large letters I am writing to you with my own hand. See with what large letters I have written to you in my own handwriting!
Montgomery NT NIV, ©2011	.
Riverside New Testament	See with what great letters I write with my own hand.
Leicester A. Sawyer's NT	.
The Spoken English NT	Final Warnings and Greetings See these big letters? I'm writing you in my own handwriting.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	I am writing this myself; look at the large letters I am using!
The Scriptures 2009	See with what big letters I have written to you with my own hand!
Tree of Life Version	Notice the large letters—I am writing to you with my own hand.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...see! [by] (how) great [to] you* writings [I] write [by] the mine hand...
Alpha & Omega Bible	.
Awful Scroll Bible	Be yourself perceived, how large a Writing I write to you with my own hand.
Concordant Literal Version	Lo! with what size letters I write to you with my own hand!
exeGesés companion Bible	THE BOASTING OF PAULOS You see how great a scribing I scribe to you with my own hand.
Orthodox Jewish Bible	SEE WITH WHAT GROISE LETTERS I WROTE TO YOU WITH MY OWN HAND.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
Benjamin Brodie's trans.	Look at what large letters I have written to you with my own hand [in spite of my handicap].
The Expanded Bible	.
Jonathan Mitchell NT	Consider (or: See) how large [are the] letters [i.e., of the alphabet] [which] I write to you, in (or: by; with) my [own] hand! [comment: Paul is doing this to make his point, i.e., he is shouting at them via the script, so that they will take note of the point he is making]
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Boast in the cross See with what large letters I have written to you with my own hand. ⁵ (5) This verse, coupled with 4:15, gives credence to the idea that Paul's physical infirmity had to do with his eyes.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bond Slave Version	You see how large a letter I have written to you with mine own hand.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Behold, how-large the alphabet letters are I wrote to you with my own hand.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Glory Only in the Cross You(p) see how large a letter I have written unto you(p) with mine own hand.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	See with how large letters I write to you with my own hand.
A Voice in the Wilderness	.

Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

Ye see how large a letter I have written to you with my own hand.

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The gist of this passage:

Galatians 6:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἴδετε (ἴδετε) [pronounced IHD-eh- teh]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person plural, aorist active imperative	The imperative of Strong's #1492
ῥηλίκος (ῥηλίκος) [pronounced pay-LEE- koss]	<i>how large; how great; how much (as an indefinite), in size; (figuratively) dignity</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #4080
ὑμῖν (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
γράμματα (γράμματα) [pronounced GRAHM- maht-ah]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1121

Translation: See how large [these] letters [are] to you (all),...

Earlier in this epistles, Paul has said something else which suggests that he has vision problems. In later epistles, it will become apparent that this condition is very painful and it has become a part of Paul's life since he became a believer, to keep him humble for having so much revelation from God.

Galatians 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γράφω (γράφω) [pronounced GRAF- oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 st person singular, aorist active indicative	Strong's #1125
τῇ (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Galatians 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emos (ἑμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 st person, masculine singular pronoun, dative, locative or instrumental case	Strong's #1699 (from the oblique cases of #1473)
cheir (χείρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone, agency of</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495

Translation: ...[which] I have written with my (own) hand.

It appears that Paul might be making an identifying mark on his letters now, by completing them in his own printing. Also remember earlier that Paul warned about getting a letter even from him which was teaching legalism. So, perhaps at this time, such claims had been made?

The book of Romans was written by the hand of Tertius (Romans 16:22). Paul, in 1Corinthians 16:21 claims to write the final greeting by his own hand. In 2Thessalonians 3:17, Paul also said that he was writing these last few lines by his own hand.

2Thessalonians 3:17 This salutation is by means of my hand, [the hand] of Paul, which keeps on being a [distinguishing] mark in every letter, I keep on writing in this manner. (Kukis nearly literal translation)

So we may assume that this is the rule with Paul's writings. Therefore, the handwriting found in one Pauline epistle would not match the handwriting of another (if Paul had different secretaries¹⁶, which, no doubt, he did). But at the end, Paul would take the time and effort to write himself the final words.

Galatians 6:11 See how large [these] letters [are] to you (all), [which] I have written with my (own) hand. (Kukis nearly literal translation)

Galatians 6:11 Take a look and notice had the letters are at the end of this epistle. That is the sign that I have written this to you by my own hand. (Kukis paraphrase)

Whoever keeps on wishing to make a good showing in [the] flesh, these keep on compelling you (all) to keep on being circumcised, only that in the stake of the Christ Jesus they might not be persecuted. For not the ones being circumcised, a Torah they themselves continue keeping, but they keep on desiring you (all) to be circumcised, that in the flesh of yours they might boast.

Galatians
6:12–13

Those who keep on wishing to make a good showing in [the] flesh keep on compelling you (all) to keep on being circumcised, only so that they might not be persecuted for the (Roman) cross of Christ Jesus. For the ones having been circumcised do not themselves keep [the] Torah, yet they keep on desiring [that] you (all) be circumcised, that they might boast in your flesh.

¹⁶ Also called an *amanuensis*.

There are those who attempt to make a superficial showing in the flesh by compelling all of you to be circumcised. However, this is simply so that they will not be persecuted for the cross of Christ Jesus. They may require you to be circumcised, but they don't follow the Law. They only want to celebrate you being circumcised. It is a numbers game to them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Whoever keeps on wishing to make a good showing in [the] flesh, these keep on compelling you (all) to keep on being circumcised, only that in the stake of the Christ Jesus they might not be persecuted. For not the ones being circumcised, a Torah they themselves continue keeping, but they keep on desiring you (all) to be circumcised, that in the flesh of yours they might boast.
Complete Apostles Bible	As many as wish to make a good showing in the flesh, these compel you to get circumcised, only so that they should not be persecuted for the cross of Christ. For not even those who are circumcised keep the law themselves, but they wish you to be circumcised that they may boast in your flesh.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ. For neither they themselves who are circumcised keep the law: but they will have you to be circumcised, that they may glory in your flesh.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . They who are disposed to glory in the flesh, they urge you to become circumcised, only that they may not be persecuted on account of the cross of the Messiah. For not even they themselves, who are circumcised, keep the law: but they wish you to become circumcised, that they may glory in your flesh.
Original Aramaic NT	Those who wish to boast in the flesh urge you to be circumcised only so that they would not be persecuted for the crucifixion of The Messiah. Not even those who are circumcised keep The Written Law, but they want you to be circumcised so that they may take pride in your flesh.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Those who have the desire to seem important in the flesh, put force on you to undergo circumcision; only that they may not be attacked because of the cross of Christ. Because even those who undergo circumcision do not themselves keep the law; but they would have you undergo circumcision, so that they may have glory in your flesh.
Bible in Worldwide English	Some people want to do things that can be seen. They try to force you to be circumcised. They want to hide from trouble which would come to them if they talk about the cross of Christ. Even those who are circumcised do not obey the law. But they want you to be circumcised. Then they can be proud that they made you do it.
Easy English	.

Easy-to-Read Version–2008 Those men who are trying to force you to be circumcised are only doing it so that their people will accept them. They are afraid they will be persecuted if they follow only the cross of Christ. They are circumcised, but they don't obey the law themselves. They want you to be circumcised so that they can boast about what they did to you.

God's Word™ These people who want to make a big deal out of a physical thing are trying to force you to be circumcised. Their only aim is to avoid persecution because of the cross of Christ. It's clear that not even those who had themselves circumcised did this to follow Jewish laws. Yet, they want you to be circumcised so that they can brag about what was done to your body.

Good News Bible (TEV) The people who are trying to force you to be circumcised are the ones who want to show off and boast about external matters. They do it, however, only so that they may not be persecuted for the cross of Christ.

Even those who practice circumcision do not obey the Law; they want you to be circumcised so that they can boast that you submitted to this physical ceremony.

The Message .

NIRV .

New Life Version .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Those people who are telling you to get circumcised are only trying to show how important they are. And they don't want to get into trouble for preaching about the cross of Christ. They are circumcised, but they don't obey the Law of Moses. All they want is to brag about having you circumcised.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation .

All those who insist that you be circumcised are recruiting you so they can boast in their own works. They are attempting to avoid the persecution that comes with preaching the liberating message of the cross of Messiah! Not even those who are circumcised keep every detail of the written law. Yet they push you to be circumcised so that they can boast that you have become like them.

UnfoldingWord Simplified T. Some Jewish believers want to circumcise you so that the other Jews will think highly of them for making converts to Judaism. But they are doing this just so that the others will not persecute them for believing that the Messiah died on the cross to save us. The reason that I say this is that not even those people keep the law of God; instead, they want to circumcise you so they can boast that they have made more converts to the Jewish faith.

Williams' New Testament These men who are trying to force you to let yourselves be circumcised simply want to make a fine outward show, only to keep you from being persecuted for the cross of our Lord Jesus Christ. Indeed, the very men who let themselves be circumcised do not themselves observe the law. But they simply want you to let yourselves be circumcised, so that they can boast of you as members of their party.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version .

These *people*, as many as want to look good in the physical body, urge you to be circumcised just so that they might not be persecuted for the cross of the Anointed

	King. You see, neither do the circumcised <i>people</i> observe the law themselves, but they want you to be circumcised so that they might brag about your physical body.
Common English Bible Len Gane Paraphrase	. As many as want to put on a pleasing appearance in the flesh, these insist that you be circumcised, only for fear of suffering persecution because of the cross of Christ. For they who are circumcised don't keep The Law, but they want you to be circumcised, so that they can glory in your flesh.
A. Campbell's Living Oracles	As many as wish to appear fair by the flesh, these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ. For not even do the circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Those who wish to appear to advantage in regard to outward observances are the very people who are trying to compel you to be circumcised; and they do it only to avoid being persecuted for the cross of Jesus, the Christ. Even these men who are circumcised do not themselves keep the Law; yet they want you to be circumcised, so that they may boast of your observance of the rite.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Those people who only want to make a good impression are forcing you to be circumcised just so they won't be persecuted for the cross of Christ. Even those who are circumcised don't keep the law, but they want to have you circumcised so that they can boast about you and claim you as their followers*.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	. These people who want to impress others by their external appearance [Lit. their flesh] are trying to force you to be circumcised, simply to avoid being persecuted for the cross of the Messiah. [Or Christ] Why, not even those who are circumcised obey the Law! They simply want you to be circumcised so that they can boast about your external appearance. [Lit. your flesh]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	All who desire to display their zeal for external observances try to compel you to receive circumcision, but their real object is simply to escape being persecuted for the Cross of Christ. For these very men do not really keep the Law of Moses, but they would have you receive circumcision in order that they may glory in <i>*your*</i> bodies.
Wikipedia Bible Project	Those coercing you to be circumcised make a good outward showing but they are only avoiding persecution for Christ's cross. The circumcision group doesn't keep

the law but they still want you to be circumcised so they can boast about your bodies.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) .

New English Bible–1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible .

As many as desire to look well in the flesh, these compel you to be circumcised, only that they may not be persecuted for the torture stake of Messiah. For they themselves having been circumcised do not even keep the Torah, but they desire you to be circumcised so that they may boast in your flesh.

Holy New Covenant Trans. .

Some men are trying to force you to be circumcised. They do these things so that the Jewish people will accept them, fearing they will be persecuted if they follow only the cross of Christ. These men who are circumcised do not obey the law themselves, but they want you to be circumcised so that they may brag about your flesh.

The Scriptures 2009 .

As many as wish to make a good show in the flesh, these compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah. For those who are circumcised do not even watch over the Torah, but they wish to have you circumcised so that they might boast in your flesh.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .

...Who* {ever} want to appear (well) in flesh These compel you* to be circumcised only that [for] the cross [of] the christ not [They] may be pursued not for The [Men] Being Circumcised They law keep but [They] want you* to be circumcised that in the yours flesh [They] may boast...

Alpha & Omega Bible .

showing

Awful Scroll Bible .

As many as desire to make-well-with-respects-to-the-face, from-within the flesh, these enfold- yous -over to cut-around, only in-order-that- they shall -not be persecuted, for the upright pale of the Anointed One.

For yet-not they themselves being cut-around keep the Law, however they desire for yous to be cut-around, in order that they may boast from-within you all's flesh.

Concordant Literal Version .

Whoever are wanting to put on a fair face in the flesh, these are compelling you to circumcise only that they may not be persecuted for the cross of Christ Jesus."

For not even they who are circumcising are maintaining law, but they want you to be circumcised that they should be boasting in that flesh of yours."

exeGeses companion Bible .

As many as will to make a fair show in the flesh, compel you to circumcise;

only lest they suffer persecution for the stake of the Messiah.

For neither they who circumcises

guard the torah;
but they will to have you circumcised,
so as to boast in your flesh.

Orthodox Jewish Bible As many as crave to be good preeners in the basar (Ro 2:29), these compel you (Goyim) to undergo bris milah; they (the mohalim of Goyim) do so only to avoid suffering redifah (persecution) for the Etz of Moshiach (DEVARIM 21:23).
For not even those of the party of the bris milah are shomer mitzvot themselves; they (the mohalim of Goyim) want you (Goyim) to undergo bris milah for the purpose of boasting in your basar!

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version Those who attempt to make a good impression by trying to force you to be circumcised really want only to avoid being persecuted for their commitment to Christ. For not even those who practice circumcision comply with *[the requirements of]* the Law of Moses, yet they want you to be circumcised so they can take credit for this physical evidence *[of your compliance with the Law of Moses]*.

Benjamin Brodie's trans. As many [Judaizers] as desire to make a good impression in the flesh, these same ones will keep on pressuring you to be circumcised, only [for the sole purpose] so that they will not be persecuted for being associated with the cross of Christ, For not even they [the Judaizers] who are circumcised continually keep the law themselves, but they desire you to be circumcised so that they may boast in your flesh [point to their lack of foreskins as a sign of their power to influence other believers].

The Expanded Bible
Jonathan Mitchell NT .

As many as continually want (intend; will; purpose) to make a good impression (a pleasing appearance; a fair face, front or facade) within flesh [i.e., in a flesh system or religion], these are habitually urging, or trying to compel or force, you folks (or: making you feel obliged) to proceed to be circumcised – only so that they may not be continually pursued and persecuted for (or: in; with) the cross of Christ Jesus (or: by the execution stake that pertains to the Anointed Jesus).

For not even the folks being presently (or: currently getting) circumcised (or, as a middle: habitually circumcising [people]; requiring [the practice of] circumcision; [other MSS: having been circumcised]) are themselves habitually keeping (guarding; protecting; observing; maintaining) [the] Law, but even so, they constantly want and intend you folks to proceed to be circumcised, so that they may have cause for boasting in your flesh [ritual or religion].

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible As many as are wanting to make a good showing in the flesh, these are attempting to compel [*The present tense has been translated as conative here ("are attempting")] you to be circumcised, only so that they will not be persecuted for the cross of Christ. For not even those who are circumcised observe the law themselves, but they want you to be circumcised in order that they may boast in your flesh.

NET Bible® .
New American Bible (2011) .
The Passion Translation .

Rotherham’s Emphasized B. .
 The Spoken English NT It’s people that want to look good in outward things^k who are trying to force you to get circumcised. It’s just so they won’t get persecuted because of^l the cross of Christ.
 After all, not even the people who are circumcised keep the Law themselves. The real reason they want you to get circumcised is so that they can brag about your flesh!^m
^{k.} Lit. “in the flesh“.
^{l.} Or “for”.
^{m.} Lit. “On the contrary! They want you to get circumcised so that they can boast in your flesh.”

Wilbur Pickering’s New T. Those who want to make a good showing in the flesh are pressuring you to be circumcised, but only so as not to be persecuted for the cross of Christ. For not even those who are circumcised keep the law themselves, yet they want you to be circumcised that they may boast in your flesh.⁶
 (6) Again Paul makes clear that he is referring to the religious exercise when practiced on adults, not the physical fact (that is properly practiced on eight-day-old babies).

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation As many as want to make a good showing [or, impression] in [the] flesh, these compel [or, urge] you_p to be circumcised, only so that they shall not be getting persecuted for the cross of Christ.
 For not even the ones having been circumcised are themselves keeping the Law, but they want for you_p to be getting circumcised, so that they should boast in your_p flesh.

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT As many as are desirous of making a figure in flesh, these are constraining you to be circumcised, only that they may avoid being persecuted for the cross of the Christ
 For even they themselves, being circumcised, do not keep the law; but they wish you to be circumcised that they may boast in your flesh.

Context Group Version As many as desire to make a fair show in the flesh, they compel you (pl) to be circumcised; only that they may not be persecuted for the cross of the Anointed. For not even they who receive circumcision do themselves keep the law; but they desire to have you (pl) circumcised, that they may boast in your (pl) flesh.

English Standard Version .
 Far Above All Translation .
 Green’s Literal Translation .
 Literal New Testament .
 Literal Standard Version You see in how large letters I have written to you with my own hand; as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised—only that they may not be persecuted for the Cross of the Christ, for neither do those circumcised keep the Law themselves, but they wish you to be circumcised, that they may glory in your flesh. V. 12 is included for context.

Modern English Version .
 Modern Literal Version 2020 As many as wish to have a good* countenance in the flesh, these are urging you^o to be circumcised; only in-order-that they may not be persecuted for the cross of the Christ.

For* they themselves do not even observe *the* law, (the ones who have been circumcised), but they wish you^o to be circumcised, in-order-that they may boast in your^o flesh.

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

12-13

Galatians 6:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person plural, present active indicative	Strong's #2309
euprosōpēō (εὐπροσωπέω) [pronounced yoo-pros-oh-PEH-oh]	<i>to be of good countenance, (figuratively) to make a display to make a good showing</i>	aorist active infinitive	Strong's #2146
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
anankázō (ἀναγκάζω) [pronounced an-ang-KAHD-zoh]	<i>to compel, to necessitate, to drive to, to constrain</i>	3 rd person plural, present active indicative	Strong's #315

Galatians 6:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer suggests the following means: <i>by force, threats, etc.; by permission, entreaties, etc.; by other means.</i>			
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
peritemnô (περιτέμνω) [pronounced per-ee- TEHM-noh]	<i>to cut around, to circumcise</i>	present passive infinitive	Strong's #4059

Translation: Those who keep on wishing to make a good showing in [the] flesh keep on compelling you (all) to keep on being circumcised,...

The Judaizers want the Galatians to be circumcised for their own personal reasons. They are making a good showing of gaining so many converts to circumcision and the Mosaic Law.

Galatians 6:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monon (μόνον) [pronounced MOHN- on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
stauros (σταυρός) [pronounced stow- ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #4716
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Galatians 6:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêsous (ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 rd person plural, present passive subjunctive	Strong's #1377

Translation: ...only so that they might not be persecuted for the (Roman) cross of Christ Jesus.

Apparently, if some of these went out and got some converts to Judaism (through the back door, so to speak), they received less harassment back in Jerusalem and elsewhere in Judæa.

Galatians 6:12 *Those who keep on wishing to make a good showing in [the] flesh keep on compelling you (all) to keep on being circumcised, only so that they might not be persecuted for the (Roman) cross of Christ Jesus.* (Kukis nearly literal translation)

Galatians 6:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
peritemnô (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>being cut around, being circumcised</i>	masculine plural, present passive participle; nominative case	Strong's #4059
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Galatians 6:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	3 rd person plural, present active indicative	Strong's #5442

Translation: For the ones having been circumcised do not themselves keep [the] Torah,...

These people who keep on trying to get the Galatians to get circumcised, they don't actually follow the Law. They do not obey the Law in all respects. This could be understood in two ways: (1) they violate the Mosaic Law because they simply cannot obey all that it requires. (2) As a group, they do not really follow the Mosaic Law either. That is, they simply choose to ignore some of the practices outlined in the Mosaic Law.

Now, if the ones telling you to follow the Mosaic Law do not follow it themselves, why listen to them?

Galatians 6:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person plural, present active indicative	Strong's #2309
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
peritemnô (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	present passive infinitive	Strong's #4059

Translation: ...yet they keep on desiring [that] you (all) be circumcised,...

Despite the fact that the Judaizers, who are attempting to get the Galatians to get circumcised, don't follow the Law entirely, they still impose this requirement on others. Paul is appealing here to the Galatians, of course, and not the Judaizers. But the appeal is based upon the phony hypocrisy of the Judaizers.

Galatians 6:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Galatians 6:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
humeteros (ὑμέτερος) [pronounced hoo-MET-er-oss]	<i>you, yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 nd person feminine plural, possessive pronoun	Strong's #5212 (a form of #5210)
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
kaucháomai (καυχάομαι) [pronounced kow-KHAH-om-ahee]	<i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	3 rd person plural, aorist (deponent) middle subjunctive	Strong's #2744

Translation: ...that they might boast in your flesh.

Somehow, these Judaizers have better acceptance at home, if they can get some Christians to revert back to the Mosaic Law. Exactly what is taking place, we do not know; but we might reasonably assume that there is less persecution laid upon them.

Galatians 6:13 For the ones having been circumcised do not themselves keep [the] Torah, yet they keep on desiring [that] you (all) be circumcised, that they might boast in your flesh. (Kukis nearly literal translation)

Galatians 6:12–13 Those who keep on wishing to make a good showing in [the] flesh keep on compelling you (all) to keep on being circumcised, only so that they might not be persecuted for the (Roman) cross of Christ Jesus. For the ones having been circumcised do not themselves keep [the] Torah, yet they keep on desiring [that] you (all) be circumcised, that they might boast in your flesh. (Kukis nearly literal translation)

Galatians 6:12–13 There are those who attempt to make a superficial showing in the flesh by compelling all of you to be circumcised. However, this is simply so that they will not be persecuted for the cross of Christ Jesus. They may require you to be circumcised, but they don't follow the Law. They only want to celebrate you being circumcised. It is a numbers game to them. (Kukis paraphrase)

I am not at all pleased with my own translation. I think I have, phrase by phrase, gotten to the correct understanding, but this passage was particularly difficult for me.

Now for me, it will not come about to boast except in the stake of the Lord of us, of Jesus Christ, through Whom, to me, a cosmos had been crucified and I to a cosmos. [For in Christ Jesus] For not circumcision to one keeps on being nor uncircumcision, but a new creation. And as many as, by the rule—this (one)—will march in step, peace to them and mercy and to the Israel of the God.

Galatians
6:14–16

Now, to me, may it not come to boast except in the cross of our Lord, of Jesus Christ, through Whom the world has been crucified to me and I to the world. For in Christ Jesus, circumcision keeps on being nothing [or, *able to do nothing*] and uncircumcision [is also] nothing. But [what is important is] the new creation. And as many as, by this rule, will march in step, peace [being] to them and mercy and [these things also] to Israel of God.

Let me boast in nothing except in the cross of our Lord, Jesus Christ, through Whom the cosmic system has been crucified to me and I to the cosmic system. For in Christ Jesus, being circumcised—being a Jew—means nothing; and being circumcised—that is, being a gentile—also means nothing. What is key is the new creation; what is key is being born again. And as many as march ahead in life according to this standard of faith, peace and mercy will be upon them and upon God's Israel.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now for me, it will not come about to boast except in the stake of the Lord of us, of Jesus Christ, through Whom, to me, a cosmos had been crucified and I to a cosmos. [For in Christ Jesus] For not circumcision to one keeps on being nor uncircumcision, but a new creation. And as many as, by the rule—this (one)—will march in step, peace to them and mercy and to the Israel of the God.
- Complete Apostles Bible But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision means anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but a new creature. And whosoever shall follow this rule, peace on them and mercy: and upon the Israel of God.
- V. Alexander's Aramaic
Eastern Aramaic Manuscript .
James Murdock's Syriac NT But as for me, let me not glory, except in the cross of our Lord Jesus the Messiah; by whom the world is crucified to me, and I am crucified to the world. For circumcision is nothing; neither is uncircumcision; but a new creation. And they who press forward in this path, peace be on them, and mercy; and on the Israel of God.
- Original Aramaic NT But let it not be for me to take pride except in the crucifixion of Our Lord Yeshua The Messiah, in whom the universe has been crucified to me, and I have been crucified to the universe. For the circumcision is not anything*, neither is uncircumcision; only the new creation.

And those who agree to this path shall have peace and affection upon them and upon the Israel* of God.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But far be it from me to have glory in anything, but only in the cross of our Lord Jesus Christ, through which this world has come to an end on the cross for me, and I for it. For having circumcision is nothing, and not having circumcision is nothing, but only a new order of existence. And on all who are guided by this rule be peace and mercy, and on the Israel of God.
Bible in Worldwide English	But I will not be proud of anything but of the cross of our Lord Jesus Christ. Because of it, the things of the world have become dead to me, and I have become dead to the world. It does not matter if a person is circumcised or not, but he must become a new person. May all who live by this rule have peace. And may God bless them. They are the true people of Israel and they belong to God.
Easy English Easy-to-Read Version–2008	. I hope I will never boast about things like that. The cross of our Lord Jesus Christ is my only reason for boasting. Through Jesus' death on the cross the world is dead to me, and I am dead to the world. It doesn't matter if anyone is circumcised or not. The only thing that matters is this new life we have from God. Peace and mercy to those who follow this rule--to all God's people.
God's Word™	But it's unthinkable that I could ever brag about anything except the cross of our Lord Jesus Christ. By his cross my relationship to the world and its relationship to me have been crucified. Certainly, it doesn't matter whether a person is circumcised or not. Rather, what matters is being a new creation. Peace and mercy will come to rest on all those who conform to this principle. They are the Israel of God.
Good News Bible (TEV)	As for me, however, I will boast only about the cross of our Lord Jesus Christ; for by means of his cross the world is dead to me, and I am dead to the world. It does not matter at all whether or not one is circumcised; what does matter is being a new creature. As for those who follow this rule in their lives, may peace and mercy be with them---with them and with all of God's people!
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But I will never brag about anything except the cross of our Lord Jesus Christ. Because of his cross, the world is dead as far as I am concerned, and I am dead as far as the world is concerned. It doesn't matter if you are circumcised or not. All that matters is that you are a new person. If you follow this rule, you will belong to God's true people. God will treat you with undeserved kindness and will bless you with peace.
The Living Bible	.

New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	My only boast is in the crucifixion of the Lord Jesus, our Messiah. In him I have been crucified to this natural realm; and the natural realm is dead to me and no longer dominates my life. Circumcision doesn't mean a thing to me. The only thing that really matters is living by the transforming power of this wonderful new creation life. And all those who live in agreement with this standard will have true peace and God's delight, for they are the Israel of God.
UnfoldingWord Simplified T.	I myself, however, desire very much never to boast about anything like that. The only thing I will be proud about is our Lord Jesus the Messiah and his dying on the cross. When he died on the cross, he made everything the unbelievers wish for to be nothing in my sight, and he made what I wish for to be nothing in their sight. I will be very proud about that, because God does not care whether people are circumcised or not. Instead, he cares only that he changes them into new people. May God give peace and act kindly toward all who live like this. These believers are the true nation of Israel that belongs to God!
Williams' New Testament	But may it never be mine to boast of anything but the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world! For neither circumcision nor the lack of it has any value, but only a new creation. Now peace and mercy be on all who walk by this rule; that is, on the true Israel of God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	It could not happen to me, for me to be bragging except about the cross of our Master Jesus, the Anointed King, through whom to me the world has been nailed to a cross, and I to the world. You see, neither circumcision is anything, nor uncircumcision, but what is something is a new creation. And as many as will march in step with this standard, peace is on them, and forgiving kindness is also on God's Israel.
Common English Bible	.
Len Gane Paraphrase	But may it never happen to me that I would glory in anything except in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. For in Christ Jesus neither circumcision nor uncircumcision has any value, just a new creature. To as many as walk according to that rule, may peace and mercy be on them and on the Israel of God.
A. Campbell's Living Oracles	But far be it from me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision avails anything, nor uncircumcision; but a new creature. Now as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But, for my part, may I never boast of anything except the cross of Jesus Christ, our Master, through whom the world has been crucified to me, and I to the world. For neither is circumcision nor the omission of it anything; but a new nature is everything. May all who rule their conduct by this principle find peace and mercy--they who are the Israel of God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible	But as for me, may I never boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision means anything. What counts is a new creation. Peace and mercy to all who walk by this rule, even to the Israel of God.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	But may I never boast about anything except the cross of our Lord Jesus, the Messiah, [Or Christ] by which the world has been crucified to me, and I to the world! For neither circumcision nor uncircumcision matters. Rather, what matters is being [The Gk. lacks what matters is being] a new creation. Now may peace be on all those who live by this principle, and may mercy be on the Israel of God.
Lexham Bible	.
Montgomery NT	God forbid that I should glory in anything except in the cross of our Lord Jesus Christ, upon which the world has been crucified to me and I have been crucified to the world. For in Jesus Christ neither is circumcision anything, nor uncircumcision, but a new creation. On all who will govern their lives by this rule and on the Israel of God may peace and mercy rest.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But Elohim forbid that I should glory, except in the stake of our LORD Jesus Christ, by whom the cosmos is crucified to me, and I to the cosmos. Because in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a New Creation. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of Elohim.
Weymouth New Testament	But as for me, God forbid that I should glory in anything except the Cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world. For neither circumcision nor uncircumcision is of any importance; but only a renewed nature. And all who shall regulate their lives by this principle--may peace and mercy be given to them--and to the true Israel of God.
Wikipedia Bible Project	May I never boast except in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to it. Neither circumcision nor uncircumcision are worth anything; only the new creation. Peace and mercy will be upon those who obey these rules, just as is upon God's Israel.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. But may it never be for me to boast, except in the torture stake of our Master Yahshua Messiah, through whom the world has been crucified to me, and I to the world. For in Messiah Yahshua neither circumcision has any strength nor uncircumcision, but a new creation. And as many as shall follow this path, peace and mercy be on them and on the Israel of Elohim.
Holy New Covenant Trans.	I hope that I will never brag about something like that! The cross of our Lord Jesus Christ is my only reason for bragging. Through the cross of Jesus my world has died and I died to the world. For in Christ Jesus it does not matter whether a person is circumcised or uncircumcised. All that is important is being a new creation. Peace and mercy to the people who follow this rule — to God's Israel
The Scriptures 2009	And for me, let it not be that I should boast except in the stake of our Master עשוהי Messiah, through whom the world has been impaled to me, and I to the world. For in Messiah עשוהי neither circumcision nor uncircumcision has any strength, but a renewed creature. ^a ^a See 1Corinthians 7:19, Romans 2:26-29, and 2Corinthians 5:17. And as many as walk according to this rule, peace and compassion be upon them, and upon the Yisra'el of Elohim.
Tree of Life Version	. shalom

Weird English, ☺ English, Anachronistic English Translations:

Accurate New Testament	...[to] me but not may become to boast if not {may become It} in the cross [of] the lord [of] us jesus christ through whom [to] me World has been crucified (And) I [to] world {have been crucified} neither for Circumcision Something is neither Uncircumcision {Something is} but New Creation {Something is} and Who* {ever} [to] the rule this will conform Peace {be!} to them and Caring and to the israel [of] the god...
Alpha & Omega Bible Awful Scroll Bible	. But it would not occur that I am to boast, if- is it -not by-within the upright pale of our Lord Jesus, the Anointed One, through whom the world has been impaled to me, and-I to the world. For by-within the Anointed One, Jesus, even-not cutting-around prevails as anything and-not un-cutting-around, however, the New Creation! And as many as will line up with this-same rod, peace upon them and kindness, and on the Israel of God!
Concordant Literal Version	Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation." And whoever shall observe the elements by this rule, peace be on them, and mercy, also on the Israel of God."
exeGesés companion Bible	So be it not that I boast, except in the stake of our Adonay Yah Shua Messiah - through whom the cosmos is staked to me and also I to the cosmos. For in Messiah Yah Shua neither is circumcision of any ability nor uncircumcision - but a new creation.

Orthodox Jewish Bible . . .
 And as many as march by this canon,
 shalom and mercy on them
 and on the Yisra El of Elohim.
 But may it not be to me to boast, except in HaEtz HaMoshiach (DEVARIM 21:23)
 Yehoshua Adoneinu, through whom the Olam Hazeh has become nevelah talui al
 HaEtz (corpse hanging on the tree DEVARIM 21:23) to me, and I have become a
 nevelah talui al HaEtz (corpse hanging on the tree) to the Olam Hazeh.
 For neither bris milah is anything, nor fehlt (the lacking) of bris milah, but a Bri'a
 Chadasha (New Creation).
 And as many as stay in line with the Derech HaYashar (Straight Way) of these
 divrei torah, Shalom Hashem and Chesed Hashem be upon them, and upon the
 Yisroel of Hashem [See Ro 2:28-29]..

Rotherham's Emphasized B. . .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version . . .
 But the last thing I want to do is brag [about such things]. For [if I had any bragging
 to do at all], it would be about [salvation through] the cross of our Lord Jesus Christ,
 for it is through Him that this [sinful] world has been crucified [i.e., died] as far as I
 am concerned and I have been crucified [i.e., died] as far as it is concerned. For
 it does not matter whether a person practices circumcision or refrains from
 practicing it; what really matters is [whether or not he is] a new creature [in the eyes
 of God]. To all those people who live by this rule, may there be peace and mercy
 [from God] in their lives; that is, upon [those people who are truly] God's "Israel"
 [i.e., the church].

Benjamin Brodie's trans. . .
 But as for me, may it never happen that I should boast [glory] except in the cross
 of our Lord Jesus Christ, through Whom the world system stands crucified unto me,
 and me unto the world system.
 For neither circumcision [Jews] nor uncircumcision [Gentiles] means anything
 [completely irrelevant in the Church Age dispensation], but rather a new creation.
 Moreover, as many as [all believers] follow this protocol plan [principles for living
 during the Church Age] in a precisely correct fashion [according to grace mechanics
 with no unwarranted intrusion of the law]: spiritual prosperity and mercy upon them
 [Gentile believers] and upon the Israel of God [Jewish believers]..

The Expanded Bible Jonathan Mitchell NT

. . .
 Now may it not happen to me (or: in me) to take up the practice of boasting, except
 within the cross (the execution stake) of our Lord, Jesus Christ, through Whom (or:
 through which [i.e., the cross]) the organized System (or: the world of culture,
 economy, government and religion) has been, and continues being, crucified
 (executed on the stake) in me (or: to me; for me; by me; with me), and I by (to; in;
 with; for) the organized System (the world; = their culture, secular society, religion,
 and government).

For you see [some MSS add: within Christ Jesus], neither circumcision nor
 uncircumcision continues being anything, but rather: a new creation (a founding and
 settling [as a village] with a new character, in a place that was wild and without
 order; a new act of framing and building).

So as many as are habitually advancing [other MSS: will advance; can advance] in
 line by ranks, corresponding to this measuring rod (or: continue belonging to the
 rank living in conformity to this rule; or: shall in this standard progressively observe
 the rudimentary elements or elementary principles and walk in line with them),
 Peace (harmony; [= shalom]) and Mercy [are continually] upon them – even (or: that
 is) upon the Israel whose origin and source is God (or: God's Israel).

P. Kretzmann Commentary . . .

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .

But God help me if I ever brag about anything but the cross of our Lord Jesus Christ! Through him,ⁿ the world has been hung on a cross in relation to me, and I've been hung on a cross in relation to the world.

Because neither circumcision^o nor lack of circumcision is anything-what matters is a new creation!

May peace and mercy rest on those who hold to this principle, and on God's own Israel.

ⁿ. Or "Through it" (the cross).

^o. See "Bible Words".

Wilbur Pickering's New T.

But as for me, may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. Because in Christ Jesus⁷ neither circumcision nor uncircumcision avails anything, but a new creation.⁸ Now as for those who conform to this rule, peace and mercy be upon them, and upon the Israel of God.⁹

(7) Some 3% of the Greek manuscripts omit "because in Christ Jesus" (as in NIV, NASB, LB, TEV, etc.).

(8) If you aren't a new creation, you aren't saved.

(9) According to Greek grammar, the repetition of the preposition 'upon' in two phrases joined by 'and' makes clear that the objects of the prepositions refer to distinct entities. Hence, "the Israel of God" cannot be a reference to the Church, assuming that "those who conform to this rule" refers to those who are "in Christ Jesus". I take "the Israel of God" to refer to sincere, devout Israelites.

Literal, almost word-for-word, renderings:

A Faithful Version

But as for me, MAY IT NEVER BE that I boast, except in the cross of our Lord Jesus Christ, through Whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is of any spiritual force; rather, it is a new creation that avails.

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Analytical-Literal Translation

But for me, [I will] absolutely not boast except in the cross of our Lord Jesus Christ, by means of whom to me [the] world has been crucified and I to the world.

For in Christ Jesus neither does circumcision have any power [or, avail anything] nor uncircumcision, but a new creation!

And as many as are keeping in line with this measuring rod [fig., following this standard], peace upon them and mercy and on the Israel of God!

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .

But far be it from me to boast, save in the cross of our Lord Jesus Christ, by which the world is crucified to me and I to the world.

	For in Christ Jesus neither circumcision nor uncircumcision availeth any thing; but a new creation.
	And with regard to all who will walk by this rule, on them there will be peace and mercy, even upon the Israel of God.
Context Group Version	But far be it from me to boast, except in the cross of our Lord Jesus the Anointed, through which the world has been crucified to me, and I to the world. For neither is circumcision of any strength, nor uncircumcision, but a new creation. And as many as shall walk by this yardstick {or standard}, peace [be] on them, and generosity, and on the Israel of God.
English Standard Version Far Above All Translation	. But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world was crucified to me and I to the world. For in Christ Jesus neither does circumcision effect anything nor <i>does</i> uncircumcision, but a new creation <i>does</i> . And <i>for</i> all who march by this rule, <i>may there be</i> peace and mercy on them and on the Israel of God.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But let it not happen for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. For* neither anything circumcision nor uncircumcision prevails in Christ Jesus, but a new creation. And as many as will be marching by this standard*, peace and mercy <i>is</i> upon them and upon the Israel of God.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
14-16

Galatians 6:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Galatians 6:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096
kauchaómai (καυχάομαι) [pronounced kow-KHAH-om-ahee]	<i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	present (deponent) middle/passive infinitive	Strong's #2744
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #4716
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Galatians 6:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: Now, to me, may it not come to boast except in the cross of our Lord, of Jesus Christ,...

Those who follow the Law (or make a show of following the Law) will boast in that. Those who, as adults, become circumcised, boast in that. These are works which they continue to keep. Even some people circumcised from birth (that is, eight days out from birth) think that they have some reason to glory in this, when they had nothing to do with it apart from being born.

The word often translated *cross* here or *stake* is *stauros* (σταυρός) [pronounced *stow-ROSS*]. It means, *a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ*. Strong's #4716. We should not envision the cross symbol here, which is inaccurate; nor should be clutch some piece of jewelry as if it were somehow efficacious. The use of this word stands in for the cruel punishment of crucifixion which the Lord endured; but, even further, for His taking upon Himself the sins of the world (that is, our sins). This is a shorthand way of speaking of the Lord taking upon Himself our sins and enduring the punishment for them, the punishment which we deserve. This goes beyond the crucifixion itself, which was incredibly brutal. The crucifixion is both real and illustrative. But the crucifixion experience as unspeakably horrible as it was, was simply the place where Jesus died for our sins. For three hours time, our sins were poured out on the Lord and He took upon Himself the punishment which we all deserved. This is the period of time when it was pitch black over Golgotha and all that could be heard is the screaming of our Lord as He took upon Himself our sins.

Paul is saying that he will boast in the cross (or stake) of the Lord Jesus Christ. Now, for all intents and purposes, we placed Jesus there because of our sins. However, there is not any sort of merit that we can take from the crucifixion of our Lord. He went to the cross willingly and He took upon Himself our sins willingly.

The believer can take no credit to himself. All of our credit is in the object of our faith. Furthermore, we do not even understand, except in the most basic terms, what takes place at our salvation. After salvation, we begin to understand more, assuming that we take an interest in our Lord and His Word.

Paul has nothing to boast about; nothing to glory. He can only point to the object of his faith as having all of the merit.

Galatians 6:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Spelled di (δι) [pronounced dee] before a vowel.			
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, nominative case	Strong's #2889
stauróō (σταυρώω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	3 rd person singular, perfect passive indicative	Strong's #4717
kagō/kamoi/kame (κἀγώ/κἀμοί/κἀμέ) [pronounced kag-OH]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: ...through Whom the world has been crucified to me and I to the world.

The word *world* is *kósmos* (κόσμος) [pronounced KOSS-moss], and it is variously translated, *world, world order, arrangement, order, organized world system*. Strong's #2889. Henry Alford describes it as meaning, *the whole system of unspiritual and unchristian men and things*.¹⁷

That which is placed upon the cross is abhorrent to us, and, at some point, dead to us. Paul stands apart from all things of this world, which would include circumcision and the Law of Moses.

We should not mistake this to mean, these things—circumcision and the Law—should never be spoken of again. They are a distinct part of our spiritual heritage and need to be understood. However, when it comes to our spiritual existence, these things mean nothing to us.

Galatians 6:14 **Now, to me, may it not come to boast except in the cross of our Lord, of Jesus Christ, through Whom the world has been crucified to me and I to the world.** (Kukis nearly literal translation)

¹⁷ Henry Alford, *The Greek Testament, An Exegetical and Critical Commentary*; from e-Sword, Galatians 6:14.

Galatians 6:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The first four words are found in the Scrivener Textus Receptus and in the Byzantine Greek text but not in the Westcott Hort text. As I have said many times, it is more likely that text dropped out than text was added in.			
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Now, when we think about this logically, it kind of works and kind of doesn't. The problem is, in this sentence, we would not find the particle gár (γάρ) [pronounced gahr] used twice; nor would it make sense for <i>in Christ Jesus</i> to be dropped out.			
So, this is grammatically problematic with the two gár (γάρ)s to be here (as it stands with the added text); and suggesting that the phrase <i>in Christ Jesus</i> dropped out still leaves us with two gár (γάρ)s. So, it sounds better and makes more sense with this extra text here, but we would have to throw out the second gár (γάρ). The Scrivener Textus Receptus and the Byzantine Greek text both lack the second gár (γάρ).			
What sort of makes sense is, all four words dropped out; and then, after that occurred, someone decided the remaining phrase really needed and explanatory gár (γάρ) (which it does).			
Nevertheless, we are not talking about some great doctrinal issue here. It is a matter of X sounds better than Y; does it make sense for this to read X?			
oúte (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
The Scrivener Textus Receptus and the Byzantine Greek text do not have the gár (γάρ) here a second time.			
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, nominative case	Strong's #4061

Galatians 6:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
This could also be considered a feminine singular.			
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Instead of the verb <i>to be</i> above, the Byzantine Greek text and the Scrivener Textus Receptus both have:			
ischuô (ἰσχύω) [pronounced <i>is-KHOO-oh</i>]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person singular, present active indicative	Strong's #2480

What makes the most sense is, the early manuscripts were simply damaged here and in at least one instance, a scribe thought, "I think I know how to fix this" (or "I think I know how this verse ought to go").

Translation: For in Christ Jesus, *circumcision keeps on being nothing* [or, *able to do nothing*]...

As you can read in the Greek exegesis, this is one totally messtup phrase. We have a long phrase—does it belong here or not? And we have one verb in one set of manuscripts, and a different verb in another set.

Paul's point is, *circumcision* is nothing to the believer. He does not get points for it; it is not a negative; it is just a thing, like having blue eyes or brown eyes. It is meaningless. It plays no part in salvation; it plays no part in the spiritual life.

We can glean this from the words above, regardless of how the verse actually reads.

Galatians 6:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced <i>OO-the</i>]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
akrobustía (ἀκροβυστία) [pronounced <i>ak-rob-oos-TEE-ah</i>]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, nominative case	Strong's #203

Translation: ...and *uncircumcision [is also] nothing*.

Similarly, *uncircumcision* is nothing. It means nothing, it can do nothing. It is not a condition to be glorified; it is not a condition to fix.

Galatians 6:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kainos (καινός) [pronounced <i>kahee-NOSS</i>]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; nominative case	Strong's #2537
ktisis (κτίσις) [pronounced <i>KTEES-iss</i>]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937

Thayer definitions: 1) the act of founding, establishing, building etc; 1a) the act of creating, creation; 1b) creation, i.e. thing created; 1b1) of individual things, beings, a creature, a creation; 1b1a) anything created; 1b1b) after a rabbinical usage (by which a man converted from idolatry to Judaism was called); 1b1c) the sum or aggregate of things created; 1c) institution, ordinance.

Translation: But [what is important is] the new creation.

What is important to the believer is the new life, being born again; the new creation. Previously, we were just a soul and a body; and now we have a human spirit, which is able to take in information about God and store that information (just as the soul is able to take in information about other people).

Galatians 6:15 For in Christ Jesus, circumcision keeps on being nothing [or, able to do nothing] and uncircumcision [is also] nothing. But [what is important is] the new creation. (Kukis nearly literal translation)

Galatians 6:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kanôn (κανών) [pronounced <i>kan-OWN</i>]	<i>a rule, a principle, a canon; (figuratively) a standard (of faith and practice); by implication, a boundary, (figuratively) a sphere (of activity); an assignment</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2583

Galatians 6:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
stoicheô (στοιχέω) [pronounced stoy-KHEH-oh]	<i>to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)</i>	3 rd person plural, future active indicative	Strong's #4748

Translation: And as many as, by this rule, will march in step,...

This *rule* or *standard* is the Greek word *kanôn* (κανών) [pronounced *kan-OWN*]. From this, we transliterate the word *canon* and use it to describe the books which belong in the Bible. The Greek word means, *a rule, a principle, a canon; (figuratively) a standard (of faith and practice); by implication, a boundary, (figuratively) a sphere (of activity); an assignment*. Strong's #2583. The rule, principle or standard is, circumcision and keeping the Law have no part in the spiritual life. These things mean nothing to us.

Included in this phrase is the future active indicative of *stoicheô* (στοιχέω) [pronounced *stoy-KHEH-oh*], which means, *to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)*. Strong's #4748. This is a word which describes our Christian walk. We move forward along with other believers, marching together, in step; without falling out of ranks to worry about circumcision or the Law of Moses.

Galatians 6:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; nominative case	Strong's #1515
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eleos (ἔλεος) [pronounced EHL-eh-oss]	<i>grace, mercy, kindness, compassion; clemency</i>	neuter singular noun; nominative case	Strong's #1656

Translation: ...peace [being] to them and mercy...

Paul writes, *to those walking in step with the Christian walk, peace and mercy be upon you.* Peace can refer to tranquility, order, security, safety; and prosperity. The second word, *eleos* (ἔλεος) [pronounced EHL-eh-oss], means, *grace, mercy, kindness, compassion; clemency.* Strong's #1656. These things are a part of the life of the believer who is walking in step in the Christian life.

As an aside, when using the words, *walking in step*, the Christian life is not regimented in terms of personality or individuality. We should not be doing the works of the sin nature but exhibiting the characteristics of the Spirit, as described in **Galatians 5** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Galatians 6:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Israël (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and [these things also] to Israel of God.

Paul is praying for peace and mercy to be upon Israel as well. Nation Israel is not abandoned by God, as Paul sees it.

Unfortunately, Paul will, off in the future, in a few years time, find himself drawn to Jerusalem, but not as the Apostle of grace but as an apostle of vows and legalism. This is not unusual in the Christian life. Sometimes, a believer will take a few steps backward, as Paul did. Don't understand that to be permission or encouragement to take a few steps back. A large chunk of the conclusion to Acts is given over to Paul's mistake in Jerusalem and the chaos which followed. See **Acts 21–28** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Since we do not know exactly when Galatians was written, we do not know how long it will be until Paul falls into legalism himself. However, if we take the average date of A.D. 54 as the time that Paul wrote this letter, then he will go astray himself about 3 years after writing this epistle. It ought to be quite sobering indeed to note that Paul, the great Apostle of grace, will fall into legalism not many years after writing this book.

Galatians 6:16 And as many as, by this rule, will march in step, peace [being] to them and mercy and [these things also] to Israel of God. (Kukis nearly literal translation)

Galatians 6:14–16 Now, to me, may it not come to boast except in the cross of our Lord, of Jesus Christ, through Whom the world has been crucified to me and I to the world. For in Christ Jesus, circumcision keeps on being nothing [or, *able to do nothing*] and uncircumcision [is also] nothing. But [what is important is] the new creation. And as many as, by this rule, will march in step, peace [being] to them and mercy and [these things also] to Israel of God. (Kukis nearly literal translation)

Galatians 6:14–16 Let me boast in nothing except in the cross of our Lord, Jesus Christ, through Whom the cosmic system has been crucified to me and I to the cosmic system. For in Christ Jesus, being circumcised—being a Jew—means nothing; and being circumcised—that is, being a gentile—also means nothing. What is key is the new creation; what is key is being born again. And as many as march ahead in life according to this standard of faith, peace and mercy will be upon them and upon God’s Israel. (Kukis paraphrase)

Of the rest, beatings to me let no one give [them]; for I, the marks [= *stigmata*] of the Jesus in the body of me, I keep on bearing. The grace of the Lord of us, of Jesus Christ, [be] with the Spirit of you (all), brothers. Amen!

Galatians
6:17–18

[For] the rest, let no one give me troubles, for I, [even] I, keep on bearing the marks (of ownership) of Jesus in my body. [May] the grace from our Lord Jesus Christ [be] with your Spirit, brothers. I believe it!

Finally, I ask that none of you give me additional troubles beyond what I already have. For you see, I have the marks of ownership to Jesus beaten into my body from past incidents. Now, may the Lord Jesus Christ give you grace and may this grace be with your Spirit, brothers. I affirm all that is in this letter, as you should.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Of the rest, beatings to me let no one give [them]; for I, the marks [= <i>stigmata</i>] of the Jesus in the body of me, I keep on bearing. The grace of the Lord of us, of Jesus Christ, [be] with the Spirit of you (all), brothers. Amen!
Complete Apostles Bible	Finally, let no one cause me trouble, for I bear in my body the marks of the Lord Jesus. Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
V. Alexander’s Aramaic Eastern Aramaic Manuscript James Murdock’s Syriac NT	. Henceforth let no one put trouble upon me; for I bear in my body the marks of our Lord Jesus the Messiah. My brethren, the grace of our Lord Jesus the Messiah, be with your spirit. Amen.
Original Aramaic NT	A person therefore shall not put trouble upon me, for I have received* the scars of Our Lord Yeshua in my body. The grace of Our Lord Yeshua The Messiah is with your spirit, my brethren. Amen.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	From this time on let no man be a trouble to me; because my body is marked with the marks of Jesus.
Bible in Worldwide English	The grace of our Lord Jesus Christ be with your spirit, brothers. So be it. From now on, please do not trouble me. For I have marks on my body that show I belong to the Lord Jesus. My brothers, may the kindness and grace of our Lord Jesus Christ bless your spirit. May he do it!
Easy English Easy-to-Read Version–2008	. So don't give me any more trouble. I have scars on my body that show I belong to Jesus. My brothers and sisters, I pray that the grace of our Lord Jesus Christ will be with your spirits. Amen.
God's Word™	From now on, don't make any trouble for me! After all, I carry the scars of Jesus on my body. May the good will of our Lord Jesus Christ be with your spirit, brothers and sisters! Amen.
Good News Bible (TEV)	To conclude: let no one give me any more trouble, because the scars I have on my body show that I am the slave of Jesus. May the grace of our Lord Jesus Christ be with you all, my friends. Amen.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	On my own body are scars that prove I belong to Christ Jesus. So I don't want anyone to bother me anymore. My friends, I pray that the Lord Jesus Christ will be kind to you! Amen.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	From now on, let no one bring me trouble or criticism, for I am carrying the very scars of our Lord Jesus in my body. Finally my beloved ones—may the wonderful grace of our Lord Jesus, the Anointed One, be flowing in your spirit. So shall it be! <i>In Messiah's love, Paul.</i>
UnfoldingWord Simplified T.	I say that people have persecuted me for declaring the truth about Jesus, and as a result I have scars on my body, unlike your new teachers. So let no one trouble me about these matters again! My fellow believers, may our Lord Jesus the Messiah kindly be good to all of you. Amen!
Williams' New Testament	Let nobody trouble me after this, for I carry on my body the scars that mark me as Jesus' slave. The spiritual blessing of our Lord Jesus Christ be with your spirit, brothers. Amen.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	For the rest of <i>the time</i> , no one must bother me. You see, I haul the branding scars of Jesus in my body. <i>May</i> the generosity of our Master Jesus, <i>the</i> Anointed King, be with your spirit, brothers. Amen.
Common English Bible	.
Len Gane Paraphrase	From now on don't let any one trouble me, for I bear in my body the marks of the Lord Jesus. Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.
A. Campbell's Living Oracles	Henceforth let no one give me trouble, for I bear the scars of the Lord Jesus in my body. The favor of our Lord Jesus Christ be with your spirit, brethren. Amen.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For the future let no one trouble me; for I bear the marks of Jesus branded on my body. May the blessing of Jesus Christ, our Lord, rest on your souls, Brothers. Amen.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Please, don't anyone trouble me anymore, because I carry on my body the scars of Jesus*. My brothers and sisters, may the grace of our Lord Jesus Christ be with your spirit. Amen.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Let no one make any more trouble for me, because I carry the scars of Jesus on my own body. Final Greeting May the grace of our Lord Jesus, the Messiah, [Or Christ] be with your spirit, brothers! Amen.
Lexham Bible	Conclusion and Benediction Finally, let no one cause me trouble, for I carry on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	From this time onward let no one trouble me; for, as for me, I bear, branded on my body, the scars of Jesus as my Master. May the grace of our Lord Jesus Christ be with your spirits, brethren. Amen.
Wikipedia Bible Project	.
Worsley's New Testament	For the future, let no one give me uneasiness: for I bear in my body the marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, my brethren. Amen.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible From henceforth, let no one trouble me, for I bear in my body the marks of the Master Yahshua. The grace of our Master Yahshua Messiah be with your spirit, my brethren. Amen.
 Holy New Covenant Trans. So don't give me further trouble. I carry scars on my body which show that I belong to Jesus. Brothers, may the help in time of need of our Lord Jesus Christ be with your spirit. Amen.
 The Scriptures 2009 From now on let no one trouble me, for I bear in my body the scars of the Master עשוהי.
 Tree of Life Version . Yeshua The favour of our Master עשוהי Messiah be with your spirit, brothers. Aměn.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament ...the [thing] remaining labors [to] me No [Man] bring! I for the marks [of] the jesus in the body [of] me bear The Favor [of] the lord [of] us jesus christ {be!} with the spirit [of] you* Brothers amen...
 Awful Scroll Bible Hereafter, be no-one holding-before me grief, for I bear from-within my body the brands of the Lord Jesus.
 Brothers, the Grace of our Lord Jesus, the Anointed One, be with you all's breath!
 Of certainty!
 Concordant Literal Version .
 exeGeses companion Bible From henceforth
 belabor not to embarrass me:
 for I bear in my body
 the stigmas of Adonay Yah Shua.
 Brothers,
 the charism of our Adonay Yah Shua Messiah
 be with your spirit.
 Amen.
 Orthodox Jewish Bible For the rest, let no one give me any more tzoros; for I bear in my basar the chabburot haYehoshua (wounds, stripes of Yehoshua YESHAYEH 53:5).
 Achim B'Moshiach, the Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Yehoshua Adoneinu be with your neshamah. Omein.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version From now on no one should harass me [about such matters] for I carry around on my body the scars [left there in my service] for Christ.
 May the unearned favor of our Lord Jesus Christ be in your inner person, brothers.
 May this be so.

Benjamin Brodie's trans.	From now on, let no one cause me trouble, for I bear in my body the marks [scars] of Jesus. The grace of our Lord Jesus Christ be with your [human] spirit. Acknowledge it.
The Expanded Bible Jonathan Mitchell NT	. Pertaining to the rest (or: In regard to what is left over), let no one continue offering hard labor to me (or: let no one be making trouble for me or be holding me to his side for a beating), for I myself continuously carry the brand marks [of a slave or a soldier, showing ownership] of Jesus, within (or: the effects of being stuck by a point from Jesus, on) my body! The grace and favor of, and whose origin and source are, our Lord, Jesus Christ [are continually] with your spirit (or: the Breath-effect belonging to you folks), brothers (= fellow believers; = [my] family)! It is so! (Amen; So let it be; Count on it!) [written circa A.D. late 56 – Based on the critical analysis of John A.T. Robinson]
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	From now on, nobody make trouble for me, because I'm carrying the scars ^p of Jesus on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters! Amen. ^{p.} Or "brand marks" (which would identify a slave as belonging to someone). Paul is saying that the scars he carries from the whippings, beatings and stonings he's faced for Jesus are his proof that he belongs to Jesus.
Wilbur Pickering's New T.	Finally, let no one cause me trouble, for I bear on my body the brand marks of the Lord ¹⁰ Jesus. ¹¹ Sign off The grace of our Lord Jesus Christ be with your spirit, brothers. Amen. (10) Perhaps 1% of the Greek manuscripts, of inferior quality, omit "Lord" (as in NIV, NASB, LB, TEV, etc.). I would say that the eclectic Greek text that these modern versions generally follow is mistaken at over eighty (80) points in Galatians, of which I mentioned only eleven (mainly the more serious ones). (11) This is an interesting claim. I suppose him to be saying that he deserves respectful treatment because of what he has suffered for Christ's cause.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Finally, let no one give me hardships, for I bear the scars [or, ownership brand marks] of the Lord Jesus in my body. The grace of our Lord Jesus Christ [be] with your _p spirit, brothers [and sisters]! So be it!
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.

Charles Thomson NT	For the future let no one trouble me, for on this body of mine I bear the marks of the Lord Jesus.
Context Group Version	Brethren, the favour of the Lord Jesus Christ be with your spirit. Amen. From now on, let no man trouble me; for I carry branded on my body the marks of Jesus. The favor of our Lord Jesus the Anointed be with your (pl) spirit, brothers. Amen.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	FOR THE REST, TROUBLES TO ME NO ONE LET GIVE, FOR I THE BRANDS OF THE LORD JESUS IN MY BODY BEAR. THE GRACE OF OUR LORD JESUS CHRIST [BE] WITH SPIRIT YOUR, BRETHREN. AMEN. TO [THE] GALATIANS WRITTEN FROM ROME.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Furthermore let no one be harassing me, for* I bear the brands of the Lord Jesus on my body. The grace of our Lord Jesus Christ is with your ^o spirit, brethren. Amen. {NOTES: You should read the 'Definitions' Section and other non-bible sections.} {Luke is written 60-63 AD} {Actual writing of Acts 63 AD.}
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. [Unto the Galatians written from Rome.]
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	Henceforth let no one occasion trouble to me; for I am bearing in my body the brand-marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
Young's Updated LT	.

The gist of this passage:
17-18

Galatians 6:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Galatians 6:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λοιποῦ (λοιποῦ) [pronounced <i>loy-POO</i>]	<i>rest; from now on, hereafter, for the future, henceforth; remaining time</i>	neuter singular adjective; genitive/ablative case	Strong's #3064 (hapax legomena)
The article and the adjective match up in morphology, and they rhyme.			
κοποι (κόποι) [pronounced <i>KOP-oy</i>]	<i>beatings; beatings of the breast with griefs, sorrows; labours, wearinesses [from working]; troubles; causing one troubles, making works for him; intense labours united with trouble and toil</i>	masculine plural noun, accusative case	Strong's #2873
μοι (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; nominative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
παρέχω (παρέχω) [pronounced <i>par-EHK-oh</i>]	<i>present, offer, afford, exhibit, furnish an occasion; hold near; bring, do, give, keep, minister</i>	3 rd person singular, aorist active imperative	Strong's #3930

Translation: [For] the rest, let no one give me troubles,...

In these final few thoughts, I think Paul is relaying the idea that, he has a lot of troubles already. He is dealing with so many difficulties in his life. He is asking the Galatians (but not pleading with them) to not trouble him further; for them not to make his life harder than it already is.

Galatians 6:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εγώ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Galatians 6:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
stigmata (στίγματα) [pronounced <i>STIHG-maht-ah</i>]	<i>marks, brands, brand-marks; marks incised or punched (for recognition of ownership), (figuratively) scars of service</i>	neuter plural noun, accusative case	Strong's #4742 (hapax legomena)
Thayer: <i>a mark pricked in or branded upon the body. To ancient oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotee's who stamped themselves in this way with the token of their gods.</i>			
του (τουῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
bastazô (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive; to uphold, to support</i>	1 st person singular, present active indicative	Strong's #941

This word occurs 3x in this chapter alone.

Translation: ...for I, [even] I, keep on bearing the marks (of ownership) of Jesus in my body.

This phrase has come to mean something in the Catholic tradition far beyond what most expositors think. The word used here, in the plural, is stigmata (στίγματα) [pronounced *STIHG-maht-ah*], and it means, *marks, brands,*

brand-marks; marks incised or punched (for recognition of ownership), (figuratively) scars of service. Thayer describes these marks as follows: *a mark pricked in or branded upon the body. To ancient oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotee's who stamped themselves in this way with the token of their gods.* Essentially, this is a man who is branded as cattle are branded. It denotes ownership. Strong's #4742 (this word is a hapax legomena.)

Many people have claimed,—primarily in Catholic history, but it shows up elsewhere—that they have cuts and blood emanating from the places where Jesus bled on the cross. This is often seen in the palms of a person's hand and less often as blood from the head and the feet. Now, one of the problems with this is, that is not what Paul is saying here, although it is easy to see how it may be so interpreted.

As an aside, most scholars believe that the spikes which held Jesus to the Roman cross were probably put into His wrists and not his palms (as that would not have held Him to the cross). Quite obviously, He could have been tied in place as well.

Are there people who actually bleed from these areas? History tells us yes. Are these wounds self-inflicted or did they simply appear? How to really know this? But do some people want to make themselves a religious spectacle? There is no doubt. There are people who carry crosses around while they are bleeding, and even some who put themselves on a cross (I assume with help).

In any case, apart from this passage, there is no indication that something like that is really a thing.

These marks would have been injuries which Paul has enduring, having been beaten and whipped and otherwise physically harmed. He speaks of these wounds as if they are marks ownership by Christ Jesus, much as a slave might be marked by a brand identifying him as being owned by his master. Given the context, and the previous phrase, this makes much more sense than Paul, out of nowhere, saying, "Oh, by the way, I have the stigmata."

Galatians 6:17 **[For] the rest, let no one give me troubles, for I, [even] I, keep on bearing the marks (of ownership) of Jesus in my body.** (Kukis nearly literal translation)

Galatians 6:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Galatians 6:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: [May] the grace from our Lord Jesus Christ [be] with your Spirit, brothers.

I have assumed that the grace from the Lord Jesus Christ being with the Spirit of the Galatians, is what Paul is calling for. Therefore, I have inserted two additional words here.

I would understand this to mean, Paul want the believers in Galatia to better understand grace; which would keep them from being confused about the Law and circumcision (the overall context of this letter).

Galatians 6:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: I believe it!

The final word in this letter is, "I believe it" or *amen*. I take this to further mean, "I affirm all that is in this letter and you should too." I realize that is a lot to read into one word.

Galatians 6:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
These final words are not found in the Westcott Hort text or the Byzantine Greek text; however, at the end of the Scrivener Textus Receptus this text is found in quotes (suggesting that it is all questionable).			
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Galátai (Γαλάται) [pronounced <i>gal-AT-ī</i>]	<i>land of the Galli, Gauls; transliterated, Galatians</i>	masculine plural proper noun; a grouping; accusative case	Strong's #1052
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, aorist passive indicative	Strong's #1125
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Rhômē (Ῥώμη) [pronounced <i>HROH-may</i>]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516

Thayer: *Rome [was] the famous capital of the ancient world.*

Translation: Face to face with Galatians was written [this letter] from Rome.

In some manuscripts, we have this written at the end of most of the epistles (I have not looked up every single epistle yet); and I would understand this as, some scribe, at some point in time—say A.D. 400 or even A.D. 1000—deciding, “We believe that this epistle was written from Rome, so this is important historical information which we ought to include here.” And so they did.

Most manuscripts do not have this phrase in it. However, I think it is important, as it indicates, at one time, this was the opinion of some scholars. How far was this removed from the actual events? I have no clue. However, it does not appear to be the common opinion today that Paul wrote this letter from Rome.

Galatians 6:18 [May] the grace from our Lord Jesus Christ [be] with your Spirit, brothers. I believe it! (Kukis nearly literal translation)

Galatians 6:17–18 [For] the rest, let no one give me troubles, for I, [even] I, keep on bearing the marks (of ownership) of Jesus in my body. [May] the grace from our Lord Jesus Christ [be] with your Spirit, brothers. I believe it! (Kukis nearly literal translation)

Galatians 6:17–18 Finally, I ask that none of you give me additional troubles beyond what I already have. For you see, I have the marks of ownership to Jesus beaten into my body from past incidents. Now, may the Lord Jesus Christ give you grace and may this grace be with your Spirit, brothers. I affirm all that is in this letter, as you should. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org	Exegetical Studies in Galatians	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Galatians 6 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Galatians 6

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Galatians 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

It may be helpful to see this chapter as a contiguous whole:

Doctrinal Teachers Who Have Taught Galatians 6

	Series	Lesson (s)	Passage
John Griffith	http://www.ironrangebible.com/griffith/Galatians-Freedom_Epistle/Galatians-Freedom_Epistle.htm		Galatians 1–6
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/galatians-menuitem		Galatians 1–6
Jeremy Thomas	Sermon Audio (there are notes here). I found it easiest to save this to your hard drive by right-clicking “Read” and then using “save link as”.		Galatians 1–6
Grace Notes	https://www.gracenotes.info/galatians/galatians.pdf (Dr. Grant C. Richison)		Galatians 1–6
Benjamin Brodie	http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf		Galatians 1–6
Syndein	http://syndein.com/galatians.html (Basic notes mostly from R. B. Thieme, Jr.)		Galatians 1–6
Stuart Wolf	https://hopebiblechurch.tripod.com/test/id30.html		Galatians 1–6

Steve Ellis and Jim Rickard have both posted notes on the book of Galatians, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Galatians 6

Word Cloud from Exegesis of Galatians 6¹⁸

These two graphics should be very similar; this means that the exegesis of Galatians 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.